

CONFIDENTIAL.]

[No. 13 of 1910.]

# REPORT

ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th March 1910.

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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Bangabandhu"	Calcutta	Weekly	Barendro Lall Mukerjee, age 37, Hindu	500
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi"	Calcutta	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankura Darpan"	Bankura	Do.	Biswanath Mukerji, B.L.	713
5	"Basudeva"	Calcutta	Do.	.....	.....
6	"Basumati"	Ditto	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri	Do.	Rajranjan Sen, age 34, Baidya	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha"	Chinsura	Do.	Dinanath Mukerji, age 42, Brahmin	650
11	"Daily Hitavadi"	Calcutta	Daily	.....	.....
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, age 37, Kayastha	200
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh	.....
14	"Dharma-o-Karma"	Ditto	Monthly	.....	.....
15	"Education Gazette"	Chinsura	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
16	"Ekata"	Calcutta	Do.	Hari Dhan Kundu (Principal contri- butor), caste Teli, age 34 years, Fashitola, Howrah.	1,300
17	"Hitavadi"	Ditto	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, age 37, Kayastha	1,000
19	"Jagaran"	Bagerhat	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmotha Nath Roy, age 32, Brahmin.	600
20	"Jasohar"	Jessore	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayasta,	1,200
22	"Karmayogin"	Howrah	Do.	.....	.....
23	"Manbhum"	Purulia	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
24	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
25	"Medini Bandhav"	Midnapore	Do.	.....	.....
26	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
27	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
28	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lall Behari Shah, age 50, Native Christian.	300
29	"Nayak"	Ditto	Daily and weekly.	.....	500
30	"Nihar"	Contai	Weekly	Madhu Sudhan Jana, age 49	200
31	"Pallivarta"	Bongong	Do.	Charu Ch. Roy, age 35, Kayastha	400
32	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
33	"Prachar"	Calcutta	Monthly	.....	.....
34	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
35	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, age 90, Brahmin.	100
36	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
37	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
38	"Samaj Darpan"	Salkia	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,300
39	"Samay"	Calcutta	Do.	Ganendra Nath Das, age 54, Kayastha	800
40	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
41	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
42	"Sevika"	Diamond Harbour	Monthly	.....	.....
43	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam of Chittagong.	1,500



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI—concl'd.</b>					
44	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Basik Mohan Chakravarti, age 37, Brahmin.	2,600
45	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, age 26, Kayastha	500
<b>HINDI.</b>					
46	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	....
47	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
48	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya ; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
49	"Bihar Bandhu" ...	Bankipore ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
50	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha ...	500
51	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
52	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
53	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
54	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
55	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
56	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
57	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
58	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
59	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan ...	255
60	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Jaganand Kumar ...	.....
61	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
62	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
<b>PERSIAN.</b>					
68	"N a m a i-M u q a d d a s -Hablul Matin."	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	.....
<b>URDU.</b>					
64	"Al Panch" ...	Bankipore ...	Weekly	.....	.....
65	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
66	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque... ..	.....
<b>URIYA.</b>					
67	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin	.....
68	"Manorama" ...	Baripada ...	Do.	.....	.....
69	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
70	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
71	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
72	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli ...	700
73	"Utkal Darpan" ...	Sambalpur ...	Do.	.....	.....
74	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75 ...	800
75	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
76	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	500



*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi" ...	Calcutta ...	Weekly	...	...
23	"Khulnavasi" ...	Khulna ...	Do.	...	...
43A	"Surbarnabanik"	Calcutta ...	Do.	...	...
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ADDITIONAL TO, AND ALTERATIONS IN, THE LIST OF FORMERLY ISSUED

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1	...	...	...	...
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## I.—FOREIGN POLITICS.

UNDER the marginally-noted heading, the *Namai Muqaddas Hablul Matin*

[Calcutta] of the 14th March writes:—

Russian policy in Persia.

NAMAI MUQADDAS  
HABLUL MATIN,  
Mar. 14th, 1910.

The diplomatists of the world generally, and the Russians particularly, have adopted falsehood, breach of treaty and injustice as means of gaining their political objects. After the of the Chino-Japanese war, the Russians played a good deal of tricks in Manchuria and sent their troops there under false excuses. Their troops gradually spread throughout Manchuria like plague microbes, annexing Korea to Manchuria. The Russian Power did not stick to the conditions of the Treaty, and gave false notifications both official and non-official to their troops to get out of Persia.

The Russians have been doing the same in Northern Persia. All the politicians are of opinion that the Russians will not leave Persia of their own accord, i.e., unless they are expelled from the country. These Russians were at the bottom of the revolutions that occurred in Persia during the last three years. It is they who made Muhammad Ali stand against the Parliament, caused the death of thousands of innocent persons and a financial loss of 100 millions, got Tabriz besieged by Rahim Khan and forced in troops there under plausible excuses, sent their troops to Kazwen unopposed, incited Rahim Khan to commit mischief and declare war in Ardbel, offered protection to him in opposition to the clear terms of the Treaty, and did hundreds of things that cannot be enumerated here. Under these circumstances, should the Russians be called the friends of Persia, and will the Russians withdraw their troops when no longer required in Persia? Certainly not. We are blind to the fact that the Russian troops have spread, and are still spreading, all over the east and west in Northern Persia. We do not understand what the Russian troops have got to do in Khorasan, Astrabad and other towns of Mazindran. One should not then believe that Persia is without a large Russian force in it. When Russia has been able to send a number of soldiers to a certain city unopposed, she cannot be prevented from sending a hundred, a thousand or even ten thousand times that number again.

The policy of the generality of the statesmen is to enforce their plan little by little, and gradually assert their supremacy over the people of another country. In short, the Persians should remember that Russia is following in Persia the very policy which she had adopted in Manchuria, and so, as she was turned out from Manchuria, she should be expelled from Persia too. No doubt the Russians will not be allowed to gain a footing in Central Asia; and if the Persians fail to turn them out, others will do it as they have done in Manchuria, but that would be of no avail to the Persians, because they would suffer the same disgrace at the hands of the other (Power) as they are suffering at the hands of Russia. The Persians should therefore themselves turn the foreign troops out to maintain their dignity and independence.

We have been living under English protection for 20 years, and have much better knowledge and experience of the policy and politics of England than the foolish well-wishers of England in Persia. The political and economical affairs of Persia are by all means conducive to the benefit of the English. If the Russians leave Persia to herself, it would mean that Russia has gone back on her a century old policy. If on the other hand Russia gains any possession in the North, England would as a matter of compensation do the same in the South. We see that England has got the portion from Port Quarter, the best port in Persia, to Shiraz occupied by her troops. The great revolution expected in the South is yet to come, and for this purpose the General Counsel and the Harbour Master of the English in the Gulf privately came up to Lord Minto, the Viceroy of India, for consultation, and have already gone back to the Persian Gulf. From a political point of view, there is no difference between the excursion of Rahim Khan in Ardbel and the supply of arms *via* Persian Gulf to the Afghans.

The Persians should never entertain any idea of receiving any help from the English in turning out the Russians from their country. It is now about a year that the Russian troops have entered Azarbaijan. The English papers



complained against it, the English Parliament was applied to for justice, and the Foreign Minister of the English raised a great hue and cry about it, but we know what the result has been. The northern part was taken possession of by the Russian troops on the one hand, and the southern portion from Shiraj to Port Quarter was occupied by the English. All this hue and cry means only a collusive warfare in politics. For the last three years we have been watching that all the travels of the Russians and the English in Persia have been with a view to find the dividing line which would mark the sphere of their respective influence, the method adopted by the two being diametrically opposed to each other. While the English had recourse to soft words, etc., the Russians were stern and unfriendly. It has been repeatedly said that relying on the words of the politicians is a great mistake, as it has already been observed in the loan question.

Two things have made the Persians undergo disgrace, viz., relying too much on friends on the one hand, and fearing the enemies too much on the other, and this is due to their want of studying political revolutions and what the friendship of politicians mean; or if they have studied them, they have done so without due care.

So to be on the safe side we should give up any such reliance or fear, and should spend something to keep our power, nobility, honesty and reputation. In the beginning when the Russian troops entered Kazwen, the Russian papers noticed the selfishness of the Persians which made them sacrifice the interests of their country. Instead of putting up with the loss of a few Manats, the Persian traders welcomed the Russian troops. The same is the case with their Mullahs whom we have known for hundreds of years, who disregard any religious legality or illegality when there is a question of their own interest. The Russians laugh at their threatening attitude, for they are fully aware of their ease-loving temper as compared to their own which makes them suffer the severe heat of Africa and the cold of Siberia where thousands of them have sacrificed their lives in gaining their object. Unless the Persian Mullahs acquire such habits, they cannot be in a position to frighten the Russians.

These explanations however go to show the Russian and English attitude towards us. We admit that there are a few people who for their self-interest sacrifice the interest of their country, but they should be treated in the same way as in China, that is, they should be turned out of the country.

The Persians should infer the policy of the Russians and the English from the affairs of Tibet and China, and realize that the Russians and the English are not going to fight, for otherwise they would never have kept quiet over the question of Tibet. Their having done so, has however been due to first the readiness of China, and secondly their fear lest Germany should be secretly connected with the matter. Apparently these very reasons operate in the case of Persia too.

NAMAI MUQADDAS  
HABUL MATIN,  
Mar. 14th, 1910.

2. In an article headed "An evidence from Cambridge," the *Namai Muqaddas Habul Matin* [Calcutta] of the 14th March says that the respectable members of the National Parliament, after great deliberation, came to the conclusion that nothing could possibly be done without protection from aggression, and there could be no such protection without an army, and no army can exist without money, and so they decided to raise a loan from Russia and England of five crores for extraordinary expenses and maintenance of the army on conditions laid down by the Parliament. But, asks the paper, why from Russia and England alone? Because, the paper replies, the shameless and unworthy old Ministers had already raised a loan from Russia for the sake of their luxuries, and thereby involved Persia in debt. One of the conditions of this loan was that Persia would in future raise no loan but from Russia. Curse be to the shameless Ministers who involved us in a debt to Russia! The *Times* says that the members of the present Parliament appear to be comparatively more business-like than their predecessors, for the former have sanctioned the taking of a loan, and of course the Russians and the English would surely make such conditions as would suit them. After discussing the consequences of the course to be adopted, the paper continues:-- From what has preceded, it would appear that there are two alternatives for the Persians. Either sit idle and wait till the halter of the neighbours has



been put round our neck and we have lost everything worth having, such as our reputation, independence and religion, nay, even the honour of our women. The other alternative for us is to try to keep our power; and in order to do so, we must unite together and to save our country and take pride in working with courage. We should not act in a miserly spirit if we want to preserve our power, for if we do not give money of our own accord, we would by lose it force when we fall into the hands of the foreigner.

3. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 14th March writes that we cannot contradict all that the foreign journals write; but what we can contradict

NAMAI MUQADDAS  
HABUL MATIN,  
Mar. 14th, 1910.

Safety of Persia.  
to some extent are the following:—

(1) That the spiritual leaders are the strong supporters of Islam; and unless they exert their influence, the Persians will never be safe. The opposition of the self-interested leaders of a few towns is like that of mosquitoes before a wind. We can never believe that the Persian Government has allowed the Russian troops to remain there for fear of any agitation among the leaders. It is a trick of the Russians to turn the minds of the Persians against the Cabinet, and to cause loss to Persia by all means.

(2) That there is no unity among the Ministers or the chief heads, and every one of them is trying to exalt himself and to run down the others, with a view to divide Persia between himself and his followers. This is also a Russian tactic. We had already anticipated such disagreement, and so for the last few years we have been reiterating that the Persian Ministers are in want of counsellors without whom they cannot pull on harmoniously.

(3) That the Persians do not pay attention to the internal affairs of their country. They say that the north of Persia cannot be made safe from the Russian troops, and that the south is, unsafe is to all reasons, a doubtful question.

(4) That Persia is not comparatively changed. It is what is said through want of knowledge, or the fact is knowingly concealed. No doubt the laws have not been enforced in Persia to the extent to which they should have been, and this is due to the want of experience on the part of the Ministers and to the absence of counsellors, although we have no doubt the Ministers would never have failed to enforce the laws had there been no hindrance in their way. The present difficulties of the country should also be taken into consideration.

4. Referring to Reuter's telegram to Persia, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 14th March says, that according to the telegram sent from Tabriz to St. Petersburg, the people have, in consultation with the leaders of the nation, shut up the bazar during the revolutionary unrest in the city to compel Russia to withdraw her troops; but the paper doubts this telegram, as it does not clearly state the facts. The Persians, however, mean to expel the foreign troops from their home by refusing supplies. This does not particularly relate to Tabriz but generally to the whole of Persia, and no doubt the Persians have no other alternative.

NAMAI MUQADDAS  
HABUL MATIN,  
Mar. 14th, 1910.

5. The fact that Russia has quartered a large army in Persia, leads the *Daily Hitavadi* [Calcutta] of the 19th March to think that her object is to possess herself of Persia. The Persians will most probably resent Russia's arrogant attitude and the whole country will be plunged into a war. In that case the paper presumes England will not be able remain as an idle spectator of the scene, and thus the situation is likely to be very complex indeed.

DAILY HITAVADI,  
Mar. 19th, 1910.

6. Referring to the contradictory reports of the Shanghai correspondent of the *Morning Post* and Reuter about the annexation of Tibet by China, *Alpanch* [Bankipore] of the 15th March remarks, that we need not be anxious whether China or Britain gets possession of Tibet.

ALPANCH,  
Mar. 14th, 1910.

7. Referring to the recent developments in the Tibetan affairs, the *Hitvarta* [Calcutta] of the 17th March writes:—  
There is no doubt that the presence, in the Himalayas which form India's head so to say, of such a gigantic Power as China can never be a good thing for the rulers of India.

HITVARTA,  
Mar. 17th, 1910.



BASUMATI,  
Mar. 19th, 1910.

8. The *Basumati* [Calcutta] of the 19th March cannot understand why the Amban Wen at Lhasa has been cashiered, as Tibetan politics. the rumour goes. He was merely an obedient servant of the Amban Lien; and if he has been punished, his punishment must be held to be vicarious.

## II.—HOME ADMINISTRATION.

### (a)—Police.

DAILY HITAVADI,  
Mar. 15th, 1910.

9. Referring to the rumour of Mr. Arabinda Ghosh's disappearance, the *Daily Hitavadi* [Calcutta] of the 16th March writes, Mr. Arabinda Ghosh's rumoured disappearance. that some people are saying that he has gone to visit his *guru* (spiritual guide), and some that he has gone to Tibet in quest of some *mahatma* 'saint'.

NAYAK,  
Mar. 17th, 1910.

The *Nayak* [Calcutta] of the 17th March adds that according to some he is living *incognito*, and according to others there is some other cause for his disappearance.

DAINIK CHANDRIKA,  
Mar. 16th, 1910.

10. Referring to the Notification regarding *dhotis* with a poem named "Farewell Mother" written on the border, the *Dainik Chundrika* [Calcutta] of the 16th March writes:—

So far we have not found a single individual using any such *dhoti*. Besides, it is not always very easy to make out what is written on the border of a *dhoti*. But still since the authorities have prohibited the use of these *dhotis*, we request our countrymen not to wear them.

SAMAY,  
Mar. 18th, 1910.

11. Anent the recent notification confiscating certain *dhotis* with seditious borders, the *Samay* [Calcutta] of the 18th March writes, that if these *dhotis* are documents in the eye of the law, why should not sweetmeats or walls of buildings as well be held such? And further, instead of issuing a general confiscating notice like this, the preferable course would have been to bring together and destroy all cloths with such borders whenever actually found. This would have saved harassment of the innocent. As it is, many people use *dhotis* like this without knowing they are seditious.

BASUMATI,  
Mar. 19th, 1910.

12. Anent the recent notification confiscating to His Majesty certain *dhotis* with seditious borders, the *Basumati* [Calcutta] of the 19th March sarcastically writes:—

Henceforth the police will always be on the look out for such *dhotis*. As there is no knowing what borders they will hold seditious and what not, it would be best to eschew all cloths with borders and to take to wearing *thans* (cloths with uncoloured edges) instead. Further as an extra measure of precaution, it would be well for our citizens when they stir out of their homes to carry a napkin in their pockets, to be worn when a Police officer calls on him to doff his *dhoti* to enable him to examine it the better. And doff it he must, else he runs the risk of being accused of "resisting a public officer in the execution of his duty."

It would be best in short for people to eschew all cloths with coloured edges henceforth, specially black and red edges—the black as reminiscent of Kali, the goddess of war and the red, as reminiscent of blood.

DAILY HITAVADI,  
Mar. 19th, 1910.

13. The *Daily Hitavadi* [Calcutta] of the 19th March writes:—

The Nangla Dacoity case.

So then the Nangla Dacoity case has come to a futile end. There is no doubt that the withdrawal of a case in this manner only bespeaks the impartiality, justice and liberal-mindedness of the Government. It is now clear to many that the Government did not start the prosecution with a vindictive or malicious motive. Our readers remember that the Bajitpur, Barraha and Midnapur cases were partially withdrawn. Such a thing, though it adds to the glory of the Government, is by no means creditable to the police. Every Police officer ought to know that if a case is to depend upon the statement of a single individual, it is likely to place the police in a very awkward position. And yet the



police seem to be quite elated if they can get hold of an approver. Dacoity, especially when it has the colouring of politics or the *swadeshi*-boycott, is not a thing which can be committed off-hand. In such cases the police ought to find out independent witnesses. True that if some one be made to become an approver, the mysteries of a secret conspiracy can be easily unravelled. But such a procedure does not succeed in a case of dacoity. In the case of an offence overtly committed, it is not possible for the prosecution to depend upon the evidence of a witness who wants to save his own skin.

Every peaceful and law-abiding person is sure to demand from the Government the suppression of the wicked and the protection of the good. It is almost every day that we hear the din of unrest and read about dacoities. And Government reports tell us how money is spent quite freely for the maintenance of the police. The Government gets its revenues from the people; and hence the people have a right to ask for an explanation if the revenues are not spent for the object for which they are realised. If the police fail to catch dacoits, to prove their offence in Law Courts and to put down unrest and outrages, what is the use of spending nearly a crore of rupees on them every year? Huge sums of money are spent year after year on the Detective Police; but to what purpose? So far we have not seen a single able witness put forward by the Crown in any political case. The fact leads us to think that the police are not able to punish those who are really guilty. When such is the opinion which one holds, one does not feel inclined to believe in the guilt of those who are punished, nor does one dare think those who are acquitted to be innocent. Regarding the Nangla Dacoity case, was it proper to let the prosecution depend solely upon the statement of Abani? Though Abani might have said the same thing a thousand times in a thousand different ways, the police ought to have known that it was not unlikely for him to make quite a different statement at the trial. Was there no independent witness who knew of the dacoity? Was there nobody in the village of Nangla who saw the dacoity? There are quite a host of officers in the Criminal Investigation Department. Did they not make a sifting enquiry into the case? The police could have easily availed themselves of the report on the case by the Criminal Investigation Department, and procured independent witnesses. Mr. Denham, who recorded Abani's deposition, could have satisfied himself as to the truth of his statement by going to Nangla and carrying on investigations himself. Did not Mr. Denham do so? If not, why not? Abani may now be sent to jail or punished in any way whatever for perjury. But dacoits will not be caught, nor wicked men repressed, nor peace restored to the country, simply if Abani is punished. What, again, were the law officers of the Government in receipt of fat salaries doing? They must have gone through the papers connected with the case; but did it never strike them that the approver might retract his confession? Did they never think of the risk they were running by resting the prosecution on the evidence of one who had been tempted by a free pardon and good treatment to forsake his comrades in guilt and be an approver? We say all this, because large sums of money are wasted on cases like this, and we shall be very happy if our able Lieutenant-Governor will kindly order an inquiry into the matter. We want the police to be more competent, and no one will be happier than ourselves to find the police to be so. But if an attempt be made to compensate for the shortcomings of the police by passing new laws every day, the public will be very sorry indeed. We ask, who is to be responsible for the failure of the Nangla case?

14. The *Nayak* [Calcutta] of the 22nd March learns from a reliable source

A threatening letter to the Chief Justice.

that the Chief Justice of Bengal has been threatened with an anonymous letter. The paper is at a loss to make out who can be the author of this letter.

Similar letters were sent to the late Babu Asutosh Biswas and the late Khan Bahadur Shams-ul Alam shortly before they were assassinated. Babu Atulya Charan Bose, the Vakil who helped the Crown Counsel during the Alipore bomb case appeal, was the recipient of a threatening letter, as also was Babu Panchkari Banerjee, the late editor of the *Nayak*. All this would lead the paper to suspect that these letters are written by some mischievous young men. But at the same time the paper is quite puzzled over the letter which has been sent to Sir Lawrence Jenkins, and which almost inclines the *Nayak* to think that it is not

NAYAK,  
Mar. 22nd, 1910.



written by any Indian youth, for Sir Lawrence is held in high esteem by the Indian public.

BIR BHARAT,  
Mar. 20th, 1910.

15. The *Bir Bharat* [Calcutta] of the 20th March notices the increasing expenditure on the Criminal Investigation Department, and says that the expenditure increasing at this rate would stand at an enormous figure fifty years hence.

Expenditure on Criminal Investigation Department.

NAYAK,  
Mar. 20th, 1910.

13. Referring to the prohibition of the holding of the Barisal Conference by Mr. Jack, the District Magistrate of Backerganj, the *Nayak* [Calcutta] of the 20th March says that it has astounded the whole country. If after

Prohibition of the Barisal Conference.

the unbounded extension of the scope of the Seditious Meetings Act, District Magistrates turn into prophets and can beforehand say which meeting will be seditious and which will not, a nice state of things will come to pass in the country. In the proclamation, the language of which, by the way, does not seem to be quite correct, issued by Mr. Jack, the Magistrate has said that the prohibition is made owing to the meeting being, "in his opinion, likely to spread sedition and disturbance, and to create disturbance of public tranquillity." With what show of justice can such "likelies" and personal opinions be made bases of action, is a thing which requires to be explained. The writer sarcastically says that the Seditious Meetings Act is to be considered as a great boon to the country, as by preventing sedition it saves people from punishment on that score. He next questions the power of the District Magistrate to object, as Mr. Jack did, to any particular persons speaking in a meeting, or any particular words which do not contain a falsehood from being used in a resolution. How can a resolution in favour of boycott be seditious? All Bengal is against the Partition, so that if by saying that he will ignore it all his life, a person commits sedition, everyone in the country must be sent to jail for the offence. The ward *swaraj* has, through the doings of the Extremist party, got a bad odour, which can, however, be avoided by using the word self-government. The Magistrate objected to the word *kathor* (repressive) in the expression *kathor sasanniti* (repressive administrative policy). Would he like to see the word *komal* (mild) in its place? He objected to the word *vina vichare* (without trial) in the expression *vina vichare nirvasan* (deportation without trial). But were not Aswini Kumar Datta and others deported without trial? In his objection to the resolution on Namasudras, he gave evidence of a powerful instinct of caution. How nice are the methods which the authorities are adopting for re-establishing peace in the country!

24-PARGANAS,  
VARTAVAHA,  
Mar. 22nd, 1910.

17. A correspondent to the *24-Parganas Vartavaha* [Calcutta] of the 22nd March writes that a number of cattle-lifters are killing and skinning cows almost daily in the village of Chatra (in the Basirhat subdivision, 24-Parganas) and the neighbouring places. The writer asks the authorities to take prompt steps to bring the culprits to book.

Cattle-lifting in the Basirhat subdivision.

(b)—Working of the Courts.

DAILY HITAVADI,  
Mar. 22nd, 1910.

18. Referring to the report which appeared in a recent issue of the *Amrita Bazar Patrika* regarding the prosecution, under section 417 of the Indian Penal Code, of Babu Hemanta Kumar Rudra and four others of Barisal who were collecting subscriptions for the Patuakhali District Conference which had been stopped by the Government, the *Daily Hitavadi* [Calcutta] of the 22nd March writes:—

The prosecution of five Barisal gentlemen for cheating.

If the report be not exaggerated, we must say that the people of Barisal have much trouble in store for them. The five gentlemen who are now undergoing prosecution on a charge of cheating, cannot be said to have collected money on false pretences, for people knew full well that a Conference would be held at Patuakhali. They did not raise subscriptions for serving any selfish purpose of their own. All preparations for the Conference were complete, and delegates were being expected, when the local Magistrate prohibited the holding of the Conference. But all the same, a certain amount of money, and a pretty large sum it was, was



spent in building the *pandal* where the Conference was to be held, and this money must be raised by subscriptions. In such cases it is the usual thing for some one to advance all the money necessary to meet the expenses, and then get repaid when the subscriptions have been realised. This was the case with the Patuakhali Conference. And yet the gentlemen who were collecting the subscriptions have been prosecuted. True that what the officials have done can find support in law. But can the accused be said to have any personal motive in view? Since the Patuakhali Conference was considered unsafe and prohibited by the officials, they ought to have notified their decision to the Barisal public, instead of putting these five persons to unnecessary trouble. We are confident that the people of Barisal would never have raised any subscriptions if they had been apprised of the fact that the Conference had been prohibited, and that subscriptions raised for it would not be approved of by the officials. We ask Sir Lancelot Hare to kindly order the prosecution of these five gentlemen to be withdrawn. The Conference has been stopped, and the object of the authorities fulfilled. Why then take further action in the matter?

19. Referring to the failure of the Nangla Dacoity case, the *Nayak* [Calcutta] of the 15th March asks what became of all the vauntings indulged in by the Advocate-General at the time of opening the case for the prosecution. The *Empire* says that the law of evidence should be changed. To satisfy the *Empire* the change should, however, be to the effect, that if any witness makes two different statements, one in favour of the police and another against the police, that in favour of the police should be adopted as correct. And once such a change is made, it will no longer be necessary to maintain Judges. Joking apart, does it portend well for any Government that the people, while debarred from speaking out their minds, should whisper among themselves about oppressions in the country? Strong and courageous as he is, Sir Edward Baker should now look into both sides of the matter, whatever his personal opinion may be about the violent offences that are being now-a-days committed in the country. Rulers should possess thoroughly unbiased minds.

NAYAK,  
Mar. 15th, 1910.

20. Referring to the judgment in the *Englishman* libel case appeal, the *Dainik Chandrika* [Calcutta] of the 16th March writes:—  
The decision of the High Court is sure to give satisfaction to all concerned. Lala Lajput has been cleared of the serious allegations that were made against him, and that is no doubt all that he wanted. And the *Englishman* ought to be satisfied with the "substantial but not immoderate" damages that have been awarded against it. We hope that after the lesson that the paper has learnt, it will not indulge in reckless abuse of people any more.

The judgment in the *Englishman* libel case appeal.

DAINIK CHANDRIKA,  
Mar. 16th, 1910.

#### (d)—Education.

21. The *Dainik Chandrika* [Calcutta] of the 16th March writes:—

The Calcutta University Convocation and His Excellency the Chancellor.

Everyone had expected that His Excellency the Chancellor of the Calcutta University would make an entertaining peroration on the subject of education at the year's Convocation, which was to be the last one that His Excellency would preside over. Indeed we had expected that His Excellency would say something on what the Government intend doing regarding free primary education, that he would express his disapproval of the policy of throttling high education which the advocates of repressive rule advise the Government to pursue. But we have been sorely disappointed.

DAINIK CHANDRIKA,  
Mar. 16th, 1910.

22. The *Daily Hitavadi* [Calcutta] of the 16th March says:—

Dr. Mukerjee's Convocation speech.

We support everything that Dr. Asutosh Mukerjee has said in the Convocation speech, with the exception of the side thrust made on particular individuals and the views expressed about politics, and are glad that he has been re-nominated Vice-Chancellor for another term of two years. His proposals to give moral training to students and keep them in hostels attached

DAILY HITAVADI,  
Mar. 16th, 1910.



to schools and colleges are excellent. But there are some facts which ought to be considered in this connection. All schools and colleges in India being non-denominational education imparted in them has for its purpose only worldly emoluments. Schools and colleges in India should therefore be made denominational if it is wanted to improve the moral *stamina* of their students. Moral teaching unconnected with religious education is quite useless. As for keeping students in hostels it will be very good if they can at the same time be kept away from hostel vices such as luxuriousness, unclean habits etc. It is a life of hard austerity and self-control that is wanted in students, besides good teachers and a changed system of education.

**SANJIVANI.**  
Mar. 17th, 1910.

23. Referring to Dr. Asutosh Mukerjee's Convocation speech, the *Sanjivani* [Calcutta] of the 17th March says that Dr. Mukerjee's Convocation speech. where politics is discussed by guardians and others in every house and even in streets it is impossible to prevent students from interesting themselves in politics by merely purging educational institutions of teachers interested in it. Can Dr. Mukerjee undertake to drive politics altogether out of the country? Besides this can he as a man possessing brilliant intelligence and high education say that it is bad to discuss politics? Politics, like theology, sociology and economics, is a subject which one should by all means study and discuss. It is to be regretted that the Vice-Chancellor should distrust students and think that their minds are being poisoned by the study of poisonous literature or that they are being led to criminal paths by conspirators. College students are big enough to be able to distinguish between what is beneficial and what is injurious to them.

**NAYAK,**  
Mar. 18th, 1910.

24. The *Nayak* [Calcutta] of the 18th March writes :—

The Vice-Chancellor's Convocation address.

The Convocation of the Calcutta University was held on Saturday last. There was the usual assemblage of graduates and visitors, and the function was presided over by the First Lord of the University, i.e., the Chancellor, who was assisted by the Second Lord, the Vice-Chancellor. This year's Convocation, however, was conspicuous by the absence of the usual lengthy peroration by the First Lord. Indeed people had eagerly expected that before bidding adieu to this country, the First Lord would treat the Convocation to some nice and sweet words; and they have been sorely disappointed.

What was wanting in the First Lord was, however, amply made up by his Lieutenant, the Second Lord, who delivered a long speech. In the course of his address, the Second Lord said that students ought never to have anything to do with politics. Now let us see what are the kinds of things that can in the present situation of the country be placed under the category of politics. The discussions as to the merits and demerits of any new laws and regulations which the Government may happen to make, as to how the revenues of the country ought to be realised and spent, as to the way in which a certain district or subdivision ought to be administered, or as to what sort of officials ought to be employed in the work of administration and what their duties ought to be, all come under the category of politics. In the good old days our students used to live with their *gurus* who used to teach them various branches of literature and to make them versed in the *Shastras*. Consequently it was through their books that the students could form an idea of the outside world. In those times the student used to have nothing but his books to engage his attention, and neither the affairs of his family nor the state of his country's politics could draw him away from his books. In fact, he was never allowed to have anything to do with politics. But the times have now changed, and the student of to day is compelled by circumstances to live with his parents and to help them in the management of the household. Cases are by no means rare either of students having to do themselves what their parents ought to do for them. Is it possible in these circumstances that students should keep themselves absolutely aloof from politics? We ask the Second Lord of the University whether, in spite of his being born with a silver spoon in his mouth and of his being fortunate enough not to suffer the harassments and hardships of paying taxes, he could help turning his attention to the affairs of his own country? Could he when he was a student suppress the feelings which were raised in his mind by the prosecution of Babu Surendra Nath



Banerji in the High Court? Did he refrain from taking part in the demonstration which was held after Surendra Nath had been convicted? What was true in the days of his boyhood, is more emphatically true now, and with the lapse of time the aspirations of the Indians are becoming higher and higher. And in this change there is nothing unnatural or strange either. The yoke of dependence which the people of this country placed on their own necks with as much readiness as they would wear a garland of flowers, is now making its painful hardness felt to them. And the more are the people feeling this, the greater is the interest they are taking in politics. If now one shouts out to them from the Convocation platform and asks them to desist from political agitation, it would be nothing better than a cry in the wilderness. It is impossible in the present state of the country to keep people aloof from politics which, in fact, they begin to take part in as soon as they learn to know the outside world. Every disease is amenable to treatment, and the malady which has effected the student community is not an exception to this rule. All that can be done with regard to our students, is to see that if they are to discuss politics, they should do so in company with their elders. The river has come down from the mountains, and its water will naturally flow into lower and lower levels. Check its flow, and it will inundate the banks, washing away in its career villages and cities and men. Is it then possible to stop this current by means of circulars and ordinances?

Then, again, the Second Lord of the University would have the students given a thorough moral training, not by precepts, but by examples. But who is to bell the cat? It is not at all difficult to give our boys a moral training in the way in which it is done in the West. And indeed there is quite enough of Western morality among our students. As for ourselves, we do not care much for this sort of morality. What we know and care for is our religion. It is a pity that the Second Lord troubles himself so much over an empty thing like "morality," in spite of his being a high class Kulin Brahmin. Our religion teaches us how to practise self-restraint, as well as to do virtuous acts. Self-restraint cannot be practised, unless one rigidly observes the rules of the Shastras. Again, one cannot do virtuous acts, unless one has practised self-restraint before. The Second Lord is our superior in age, wisdom and position. He knows well enough that pious deeds do not consist in simply giving away large sums of money in public charities, and in seeing one's name in print. Everyone has duties to perform; and our own sense of duty prompts us to say to him, "Physician, heal thyself." From a worldly point of view he has gained advancement, fame and fortune. He has also imbibed Western culture to the full. Let him now seek for and find out "morality" among the Shastras, and tell the students where and how it is to be obtained.

25. In criticising Dr. Asutosh Mukherji's Convocation speech, the *Hitavadi* [Calcutta] of the 18th March says:—

Dr. Mukherji's Convocation speech.

We are not against infusing loyalty into students, but we are at a loss to make out how politics can be banished from their community. A misuse of politics is no doubt dangerous, but we shall never be persuaded that politics should be a forbidden dish in the intellectual *menu* of students. So long as man will be actuated by ambition, by a desire to attain manly virtues, politics must form a subject for discussion amongst people of all ages, under all Governments. History must form an indispensable subject of study in every sound system of education, as it carries the student from mere book-knowledge to a perception of realities in the world, and with history inevitably comes politics. Dr. Mukherji's theory of a system of education thoroughly alienated from politics, therefore, seems to be no better than the effect of a visionary's hallucination. Last year Mr. Gokhale also said in Bombay that it would be dangerous not to give students an opportunity to study politics. Guardians never desire that their wards should grow up disloyal, wayward and haughty. It was because the authorities of the University sought the help of guardians in preventing students from taking part in political meetings and associations, that their effort in this direction has succeeded. And they will always get the help of guardians, so long as education will be imparted on high and sound principles. We do not, however, think that any guardians will support the Hon'ble

HITAVADI,  
Mar. 18th, 1910.



Vice-Chancellor's theory. Enjoying a certain amount of personal freedom, students must fall in the whirl of politics, whether inside or outside school premises.

Dr. Mukherji's uncalled for reference to Mr. Surendra Nath Banerji was also most injudicious, while he failed to hit on the real cause of all the evils we see current in the student community, namely, introduction of foreign habits, foreign ideas, and a foreign system of Godless education.

*BASUMATI,*  
Mar. 19th, 1910.

26. The *Basumati* [Calcutta] of the 19th March in referring to the Dr. Mukherjee's Convocation Vice-Chancellor's recent Convocation address, writes:—

Dr. Mukherjee's address, though wholly lacking in originality, was novel, no such speech ever having been delivered before to a body of students at the Senate House. We do not say that important topics were wholly absent from his speech. What he has said about student's messes and their moral training deserves careful consideration. But while we say this, we are bound to say that a good many people find reasons to take exception to the arrangements which the University are now making for the establishment of these messes. There is first the enormous expense which in these hard days is often beyond the means of guardians. The average income of a middle class Bengali now-a-days is thirty or thirty-five rupees a month, and will Dr. Mukherjee just consider how impossible life would come to be to men of this income, many of whom have to educate one or two sons in "messes"? They will be forced under these conditions to let their sons go without education. And if the middle class community of the future generally grows up uneducated, not only will society at large be injured, but Government also will be inconvenienced in various ways. This Dr. Mukherjee must be aware of. It behoves the University therefore to devise measures before it further extends the hostel system to make life in these hostels possible for the sons of the average middle class guardian. Financially education in the past in this country was wholly free. If now it be made fearfully expensive the good done will be outweighed by the evil.

A second serious reason why people object to these messes, is that no attention is paid to religious observances in these boarding and lodging houses; and unless religious observances are inculcated on a man from early life, he grows up indifferent to things religious in later life. Religious training and lessons should therefore by all means begin in early life, and in European "messes" such training and such lessons are imparted as a matter of fact. Indeed this question of religious instruction has been one of the main educational problems in England. A good many Hindu guardians wish their wards in messes to be trained up in Hindu ways. But unfortunately in many of these messes no restrictions as to food whatsoever are observed, and this is a reason why many guardians give these messes a wide berth. Let the University attend to this point—unless indeed it wants to pose as a social reformer—if it would popularise these messes.

As regards the moral training of students, Dr. Mukherjee himself admits that no well-planned scheme has ever been developed. Why? Not certainly for any want of effort in that connexion. Lord Lansdowne established the society for the higher training of young men with this object amidst the greatest hopes and expectations. But that society has ultimately turned out to be a centre for reading and making speeches at. The Vice-Chancellor has said that good many be expected, if the life histories of great men were constantly held up before our young men. How far this would be effective is however doubtful, as the experience of the "higher training society," if not that of some other institutions, shows. And it is impracticable to eschew politics wholly in speaking to the students of the lives of the great men of Europe, for these great men were very often statesmen, or at least their achievements were mostly connected with the State. Cromwell, Hampden, Pym, Mazzini, Garibaldi, Washington, Tell, Napoleon, Garfield, Napier, Moore, Marshall, Hall, Granville, Sharp, Cobden, Bismarck, Gladstone—all of them were connected with politics and any dissociation of their public from their domestic life would not satisfy the students, would tempt them the more to a study of the former life. Even if the lives of pious men, religious preachers and the like were to be selected for study, the examples of Wycliffe, Luther,



Knox, Calvin, Loyola and Wesley are enough to show that even here the taint of politics cannot wholly be avoided.

We hold that moral training divorced from religion will never succeed in this country. The whole past history of the land proves the futility of such efforts. And the irreverent spirit among our boys of which Dr. Mukerjee speaks is to be traced directly to the lack of religious and moral training.

Dr. Mukherjee's remarks about the connexion of students with politics are pitched in a high key. Lyons and Carlyle Circulars discouraged the school-boy from participation in politics, the Risley Circular went further in classing College students and school-masters with school-boys for this purpose. And now Dr. Mukerjee takes the final step and asks college Proprietors and Professors also to keep aloof from politics. The logic of this position is not clear. Of course we do not wish school-boys to be active participators in political strife. Mature-headed people alone can profitably do that. But then that does not imply that advanced students of the M.A. or B.A. classes should be held dammed if by any chance they come into the slightest contact with things political. Neither is it right that politics should be treated as the plague or cholera. As a matter of fact, politics are now-a-days interwoven with the life of the average citizen in the most intimate manner. And there is no reason why teachers alone should be deprived of a citizen's right to discuss politics. Of course license and anarchy are not to be confounded with politics. If one or two students have gone astray, the teachers are not responsible therefor, as Socrates or Christ was not accountable for those of their followers who, though they received their lessons, nevertheless went astray.

27. Referring to the Convocation speeches of the Vice-Chancellors of the Universities of Punjab and Calcutta, the *Bharat Mitra* [Calcutta] of the 19th March

Students and politics.

says, that it is surprising to see learned men giving vain advice to the students, viz., to keep aloof from politics, for every individual, whether young or old, cannot but talk something of politics in one way or another, particularly those students who have to study works like those of Burke, for they learn politics in their own text books. Never ask the students, says the paper, to discard politics, for by so doing they would take to it with greater zeal. The proper means of teaching them true political wisdom, is to advise the teachers to speak to the students on genuine guiltless politics.

BHARAT MITRA,  
Mar. 19th, 1910.

28. The following criticism on the Convocation address of the Vice-Chancellor of the Calcutta University appears

Dr. Mukherjee's Convocation speech.

in the *Bir Bharat* [Calcutta] of the 20th March :—

BIR BHARAT,  
Mar. 20th, 1910.

The Convocation address delivered by the Hon'ble Justice Mukherjee was of a novel type, such as was never heard before. His speech, though not of a very high order, was not altogether devoid of substantial matter. His views about the boarding-houses and the moral education of the students, indeed deserve careful consideration. We are also for the boarding-houses under the supervision of able Superintendents. To make the students men of character, it is essential to prepare teachers having firm religious convictions and a clear sense of their duties. It is admitted on all hands that the custom in ancient India for the student to live in 'Rishikula'—his teacher and preceptor's house—was exceedingly good. But at the present time, much can be said against the proposals of the University to establish boarding-houses.

First of all, it will be more costly to live in boarding-houses, and we are not sure whether the guardians will be able to bear the high expenses involved in it. The monthly income of an individual in this country does not exceed on an average Rs. 30 or 35. If such a person will have to educate one or two boys living in a boarding-house, how will he be able to meet the expenses of his family? Did Mr. Mukerjee ever think of this? Under the proposed scheme a large number of students will be deprived of education, and the increase in the number of the uneducated will not only be injurious to the society but will also be a source of inconvenience to the rulers. Before, therefore, the residential college system is introduced, such arrangements should be made as would enable the guardians to bear the expenses of the students. India



has always had free education, and so if, it is made more and more expensive it will be productive of more harm than good.

Another objection is that in boarding-houses no attention is given to the religious observances of the students; and the want of religious education of young boys makes them indifferent to religion when they are grown up men. Caste rules are not followed in boarding-houses, and no distinction is made between the eatables forbidden by religion and those that are allowed.

The Vice-Chancellor then advised the students as well as teachers not to have any concern with politics, which he described to be so despicable. But how is it possible, we ask him, for the students to keep themselves aloof from politics, when in our domestic life so many things are connected with it? To think about a new law passed by the Government; to consider how the public money of the country is realised and spent, to discuss what sort of administration is suited to what part of the country—all this comes under politics. A student goes to buy some salt, and if he thinks in his mind it is the Government tax that causes salt to sell dear, he is dealing with politics. Proceed further and you will find everything coming within the region of politics. The English education is closely connected with politics. The English language itself is so connected with it.

Suppose a student who owns landed property has been excessively taxed, would he not do his best to have it reduced? Will he not talk of politics in this connection? When the subject people of India are so concerned with politics inside their homes as well as outside, how can they leave it off? The double Doctor should have given a little consideration to this.

DAINIK CHANDRIKA,  
Mar. 18th, 1910.

29. The *Dainik Chandrika* [Calcutta] of the 18th March quotes from the *Barisal Hitaishi* of Barisal an article containing an account of certain irregularities in the last Matriculation examination held at the Barisal Centre.

Irregularities in the Matriculation examination at Barisal.

The Barisal paper says:—

As usual the candidates went to the Barisal Zilla school on the day previous to the holding of the examination to see their seats, and saw them arranged in the hall of the building. But next morning, when they appeared for the examination, they saw the hall empty of all seats. A great confusion ensued, and it was with great difficulty and mental perturbation that the poor boys succeeded in finding out their seats.

On Wednesday, the Mathematics day, when the examinees appeared with square papers according to instructions from the authorities, the Superintendent in charge of the examination, an Assistant Inspector of Schools, took them to task for it, and even wanted to expel them from the examination hall. But when he saw that he would in that case have to expel all the candidates without exception, he was at last obliged to desist from the purpose. We are informed that the Superintendent has afterwards come to know that he did what he ought not to have done, and is now trying to console the poor examinees. But such consolation is quite unavailing as regards the loss that has been done to them by his hasty and injudicious action. When he saw square papers with all the examinees, he ought to have enquired into its cause before running into a decision in the matter. Is he not responsible for the serious loss of all future prospects that will overtake hundreds of poor students owing to his injudicious action? Again, he could have allowed the boys to use square papers on the next Mathematics day, but that too he did not do. There was one striking feature in this examination and that was that no teacher was present in it. The teachers of the Braja Mohan College even volunteered their services, but they were rejected. Nor is this all. On Wednesday, the first Mathematics day, the examination hall was being decorated for an evening party. The noise made by those who were engaged in the work was terrible, and greatly disturbed the examinees. Besides this, the tiffin recess on that day was cut down to 45 minutes, without previous intimation to the examinees, in order to enable the evening party to be held at 4-30 P.M. Many of the candidates, consequently, lost fifteen minutes of their time. Moreover, persons invited to the party began to gather in the hall from 4 P.M., and thus greatly disturbed the examinees. We are informed that the students of the Braja Mohan Institution have moved the authorities



and prayed for redistribution of marks in the Mathematics papers. We hope justice will be done to them.

30. Referring to the reply of the Government of Bengal to the question asked by the Hon'ble Maharaj Kumar Gopal Narayan Singha, regarding the number of Bihari Fellows of the Calcutta University, the *Bharat Mitra* [Calcutta] of the 19th March asks whether the Government cannot make recommendation for justice to be done in the matter.

31. The *Nayak* [Calcutta] of the 20th March says that a little boy named Braja Ballabh Das, a student of the 8th class of the Narayanganj High School, has recently been rusticated for misconduct. It is incompre-

hensible that a tender child like a student of the 8th class could commit such an offence as to necessitate his rustication. Probably the boy was guilty of shouting *Bande Mataram* or of any offence in connection with the *swadeshi* movement. Will not the National Council of Education take up the case of this poor boy?

(e)—Local Self-Government and Municipal Administration.

32. Considering that the absence of a convenient burial-ground is causing no end of hardship to Musalmans living in the northern portion of Calcutta, the *Mahammadi* [Calcutta] of the 18th March requests the Chairman of the Calcutta Corporation to make suitable arrangements for a Mahammadan burial-ground in Calcutta as prayed for in the application which has been sent to him.

(g)—Railways and Communications, including Canals and Irrigation.

33. For the better facility of navigation by boats of deeper draught than now ply on the Navaganga stream the *Jashohar* [Jessore] of the 17th March calls for the total removal of the *bunds* across that stream at Madhupur.

(h)—General.

34. Referring to the marginally-noted subject, the *Alpanch* [Bankipore] of the 15th March wonders how the Maharaja is said to represent the Muhammadan interest. As the new scheme treats this community separately, the Muhammadans should have one of themselves to represent them in the Executive Council. The *Indian Patriot* and the *Standard* are right in their contention. If the Maharaja gets offended at this, no matter; for a one-eyed man gets offended when called as such.

35. Referring to the expected sanction of Lord Morley to the proposal of giving an Executive Council to the province of Bengal, the *Hitvarta* [Calcutta] of the 17th March remarks that this change will have some meaning only if along with it some modification of the Partition of Bengal is given effect to, otherwise the result will be only an increase in the expenditure. Was the other day's interview, asks the paper, between the Viceroy and Surendra Babu in connection with the coming change?

36. The *Jashohar* [Jessore] of the 17th March thanks Government for the new enhanced taxes on foreign liquor and tobacco and for the deference to public opinion which it has shown in proposing the new taxes.

37. The *Hitvarta* [Calcutta] of the 17th March apprehends imposition of an excise duty on indigenous tobacco and declares that the result of such a course would be

BHARAT MITRA,  
Mar. 19th, 1910.

NAYAK,  
Mar. 20th, 1910.

MAHAMMADI,  
Mar. 18th, 1910.

JASHOHAR,  
Mar. 18th, 1910.

ALPANCH,  
Mar. 15th, 1910.

HITVARTA,  
Mar. 17th, 1910.

JASHOHAR,  
Mar. 17th, 1910.

HITVARTA,  
Mar. 17th, 1910.



simply disastrous, for tobacco is used by all classes of people, from the lowest to the highest, and so a tax on it will affect all and will make discontent still more acute. The paper respectfully requests the Government not to do that and is pleased to see that even the *Englishman* does not support the proposed taxation.

PRASUN,  
Mar. 18th, 1910.

38. The *Prasun* [Katwa] of the 18th March is greatly concerned to hear the rumour that Indian tobacco is going to be taxed. Such a tax would inflict not a little hardship on the poorer class of Indians, especially the peasantry, who smoke tobacco very largely, and to whom smoking is more a necessity than a luxury. The paper hopes that the Government will not be led away by the clamouring of English tobacco merchants into imposing such an unjust tax.

BHARAT MITRA,  
Mar. 19th, 1910.

39. The *Bharat Mitra* [Calcutta] of the 19th March, giving translation of a passage from the *Englishman*, says that even an *Anglo-Indian* paper like this is opposed to the idea of imposing a tax on tobacco produced in India. On inquiry, the Government will know that for a large majority of the people it is difficult to live without tobacco; and so if it is taxed, so much smuggling will be practised in order to get it cheaper, that almost the whole of the amount obtained from the tax will have to be spent in checking smuggling and realising the tax. When it comes to know this, and that the tax will spread serious discontent amongst the general public, the Government will give up the proposal for discontent among the uneducated masses is much more alarming than that among the educated men.

SANJIVANI,  
Mar. 17th, 1910.

40. Referring to the extension of the Seditious Meetings Act to Eastern Bengal and Assam, the *Sanjivani* [Calcutta] of the 17th March writes:—

The Seditious Meetings Act in Eastern Bengal and Assam. We hope that the measure will not in any way hamper the proceedings of the Conference which are going to be held in the districts of Backerganj, Faridpur and Mymensing during the Easter Holidays. These district Conferences have never supported sedition, but have rather done their best to establish peace in the country. And it is a great pity that the Government has extended the Seditious Meetings Act to the new Province. We hope, however, that this will not deter us from our duty. The object of these district Conferences is to have the partition of Bengal annulled, to strengthen the *swadeshi* agitation, and promote education and sanitation. The promoters of the district Conferences of Backerganj, Faridpur and Mymensing have never tried to carry out their objects by transgressing the laws of the land, nor will they do so now. They do not mean to foment sedition, and so they will never desist from holding the Conferences. Unless the Magistrates of the districts where the Conferences are to be held stand in the way of our carrying out our main object, we ought to make preparations to hold such Conferences everywhere.

BASUMATI,  
Mar. 19th, 1910.

41. The *Basumati* [Calcutta] of the 19th March takes it that the recent extension of the Seditious Meetings Act to Backerganj, Faridpur and Mymensing means that the District Conferences about to meet at those places are to be prohibited; and remarks: "What shall we say? It is a most unexpected and tremendous blow."

DAILY HITAVADI,  
Mar. 20th, 1910.

42. The *Daily Hitavadi* [Calcutta] of the 20th March writes:—  
The Mymensing District Conference will soon meet at Tangail under the presidency of Babu Krishna Kumar Mitter. The Mymensing leaders have by their concessions conciliated the Magistrate and the latter also, when what he wanted was conceded, has not been chary of liberal concessions on his part. We are happy at this arrangement. We cannot afford any longer to be wanting in patience; no work on behalf of the country will be possible if we do not conduct our work in a give-and-take spirit. Patience and long suffering are the only conditions on which one can ultimately survive in this world.

HITVARTA  
Mar. 17th, 1910.

43. The *Hitvarta* [Calcutta] of the 17th March observes that the various agricultural reports published by the Government being in English, do not have extensive circulation.

Agricultural reports.



Their vernacular translations also, therefore, should be published, in order to give them more publicity and to let the people know more of the praiseworthy efforts of the Government in this direction. The paper will be very glad to publish such reports, if their Hindi translations are supplied to it.

The journal further recommends that similar vernacular translations of the utterances of the Viceroy, the Lieutenant-Governor, as well as other high officials, should be sent by the Government to the Press for publication, for it is not always possible for the newspapers to have the lengthy speeches translated in their own offices.

44. Referring to the appointment of Captain Creagan to make researches into the disease of Beri-beri, the *Nayak* [Calcutta] of the 20th March speaks of the futility of such researches as proved by the researches already made into Cholera, Plague and Malaria.

NAYAK,  
Mar. 20th, 1910.

Institution of researches into Beri-beri.

45. The *Tirhut Samachar* [Muzaffarpur] of the 17th March supports the memorial submitted to the Government of India by the Indian Chambers of Commerce for reduction in the fee for postal registration.

TIRHUT SAMACHAR,  
Mar. 17th, 1910.

Postal registration fee.

46. The *Daily Hitavadi* [Calcutta] of the 16th March speaks of the acoustic defects of the Bengal Legislative Council Chamber. It is suggested that a sound reflector like that in the Calcutta Senate Hall should be set up in the Council Chamber.

DAILY HITAVADI,  
Mar. 16th, 1910.

Acoustic defects in the Bengal Legislative Council Chamber.

47. Referring to the Committee for the study of oriental literature, consisting of Lord Curzon, Lord Mayor, Sir Charles Hardinge, Sir Charles Lyall, and Dr. Franketh, the *Alpunch* [Bankipore] of the 15th March says that Urdu, Persian, Hindi, Bengali and Sanskrit knowing Englishmen are now expected in India. This Committee will prescribe a course of studies of the Asiatic languages on the lines pointed out by the "Ray's Committee." We shall have the pleasure of having henceforth such officers as will be conversant with our languages, and as such they will rightly judge our thoughts, and deliver their judgments in Persian and Urdu.

ALPUNCH,  
Mar. 15th, 1910.

A Committee convened by Lord Morley under the Presidentship of Lord Cromer.

48. The *Nayak* [Calcutta] of the 18th March is anxious to know the result of the official inquiry which was recently held in connection with the fire at Nimtolla (in Calcutta) and asks whether this enquiry is to end in the same fashion as the one held over the Midnapur bomb case.

NAYAK,  
Mar. 18th, 1910.

The Nimtolla fire inquiry.

49. The *Samay* [Calcutta] of the 18th March laments that the Buddha relics in spite of all the wails and representations of the Indians, have passed out of India.

SAMAY,  
Mar. 18th, 1910.

The Buddha relics.

50. The *Hindusthan* [Calcutta] of the 19th March is very sorry that the Buddha relics are going to be sent out of India and asks whether the Government cannot alter their decision yet.

HINDUSTHAN,  
Mar. 19th, 1910.

The Buddha relics.

51. The *Daily Hitavadi* [Calcutta] of the 20th March puts the following questions in regard to the work and personnel of the Government Telegraph Store office at Alipore :—

DAILY HITAVADI,  
Mar. 20th, 1910.

The Telegraph store office.

- (1) Has anybody yet been appointed to the post which was vacated a year ago by a man retiring?
- (2) How is the work which used to be done by the man in this post now being managed?
- (3) If the work is being done by the office collectively who is to get the pay attached to the post?
- (4) Are not these posts filled usually on the seniority system? If so, is the rule to be applied in the present instance or not?
- (5) Is the "scale" being fixed on the lines indicated by Government?
- (6) If the scales are laid down on different lines will not a Government order be violated thereby, namely, the order relating to the redress of grievances in response to an application by an officer and to his claim to a higher post?
- (7) Four grades on Rs. 200, 100, 75 and 50 were to be laid down. If now a number of officers have to be promoted to the grade on



Rs. 75, considerations of seniority have to be thought of. No considerations of seniority however would have to be regarded if all the officers were put in the same grade on Rs. 50. But is such a course proper, and may not the scale which is being laid down rightly lead to such apprehensions?

(8) If "scales" are fixed on these lines would not most of the officers have to pass the whole period of service on Rs. 30 or Rs. 35?

It is to be hoped that the Director-General of Telegraphs will enquire into these matters.

JASOHAR,  
Mar. 17th, 1910.

52. The *Jasohar* [Jessore] of the 17th March believes that legislation in connection with indentured labour in Natal, such as Mr. Gokhale got the Council to recommend some time ago, would go far to remove the sufferings of South African Indians.

SAMAY,  
Mar. 18th, 1910.

53. Commenting on the remarks passed by the Hon'ble Surgeon-General Lukis in the supreme Legislative Council on the futility of sanitary improvements in preventing plague, the *Samay* [Calcutta] of the 16th March asks if the Hon'ble Surgeon-General has ever, during his long experience as a practising physician in Calcutta, seen any Indian domesticating or taming rats. Had he given the Council a description of any such practice among the Indians, he would have greatly enhanced the value of his speech. Not even the Jains, the most fastidious people in India as regards their bias against killing of living things, are known to domesticate rats. Moreover, it appears from vital statistics that Hindus and Musalmans suffer from plague proportionally in greater numbers than the Jains who are well-off and can domesticate rats if they like to do so. We do not mean to say that rats cannot disseminate plague germs, and that no effort should be made to extirpate them, a contingency which however does not seem to be possible. And who can say that even if rats are extirpated, some other species of animal will not take their place as disseminators of plague germs? A man of Dr. Lukis's position ought to be very careful about anything that he may say in a place like the Supreme Legislative Council. His statement that plague has nothing whatever to do with general insanitary conditions, has really astounded people. Some quarters in Calcutta, such as Barabazar and Jorabagan, which are more insanitary than the rest of the city, suffer most from plague? In fact, Dr. Lukis's theory is so much opposed to reason and experience, that it will not obtain credence even if announced by an angel. None can believe that general hygienic conditions have no efficacy in mitigating the virulence of a disease.

BHARAT MITRA,  
Mar. 19th, 1910.

54. Referring to the statement, in the Council, of the Surgeon-General of Bengal, denying any connection between plague mortality and insanitary living the *Bharat Mitra* [Calcutta] of the 19th March remarks that even an Indian child will be highly surprised to hear it. If the eyes of the Hon'ble Doctor were capable of accurate observation, says the paper, he would know that the majority of the victims of plague are low class Indians who by poverty are compelled to live dirty and unclean and can get neither good food nor healthy residence.

### III.—LEGISLATION.

BASUMATI,  
Mar. 19th, 1910.

55. In expressing its surprise that the Hon'ble Mr. Dadabhoy's recent very proper resolution in the Viceroy's Legislative Council to reappropriate a part of the railway grant to irrigation purposes was lost, the *Basumati* [Calcutta] of the 19th March writes that in a pre-eminently agricultural country like India, irrigation should have a preferential claim to railways on the public purse. Of course, railways have their uses and Government constructs them for the good of the public. But at the same time, it is undeniable that railways have facilitated the export of food-grains from the country, raised their prices and thereby tended to bring about famines in the country, and that they have assisted in destroying India's indigenous industries.



Further, if irrigation is to be promoted, it had better take the form of new wells and storage tanks than of canals, which have often a tendency to breed malaria.

56. Referring to the resolution moved in the Viceregal Council by the Hon'ble Mr. Dadabhoy for the increase of allotment for irrigation, the *Hindi Bangvaasi* [Calcutta] of the 21st March writes:—

Railways and irrigation.

HINDI BANGVASTI,  
Mar. 21st, 1910.

We think that in the present grain-supply problem of India, the recommendations of the Irrigation Commission and the resolution moved by Mr. Dadabhoy are of material importance. We need not say that it is owing to want of rains that crops so often fail in this country. It is a great necessity, therefore, to improve irrigation by excavating canals. The canals too and embankments can protect the crops from excessive rain or floods. It goes beyond doubt that railways afford considerable convenience in the traffic of goods as well as men; but the thing on which depends the life or death of the country must be given the foremost consideration. First of all, we should improve the agricultural conditions, in order to secure produce in abundance. The depression last year in the railway income was due to the failure of crops which decreased the traffic in corn. So, for the sake of income from railways also, the means for producing abundant crops should be improved, and for this the first step is the improvement of irrigation. The resolution of Mr. Dadabhoy, therefore, to curtail the expenditure on railways and to apply the saving to the improvement of irrigation, was a very good one.

57. Referring to the rejection of Mr. Gokhale's motion regarding sanitation, the *Mohammadi* [Calcutta] of the 18th March writes:—

Mr. Gokhale's motion on sanitation.

MOHAMMADI,  
Mar. 18th, 1910.

There is no denying the fact that the sanitation of this country is going from bad to worse. It is, however, a happy sign that our popular leaders are alive to the fact and are doing all that they can to attract the Government's notice to the matter. If the Government is convinced of the urgency of improving the sanitation of the people, it is sure to take the necessary action sooner or later. So we have nothing to be anxious about if motions like Mr. Gokhale's fall through once or twice.

58. In taking to task the *Statesman* for expressing its inability to understand the Hon'ble Mr. Gokhale's line of arguments for providing more money for irrigation and sanitation, and reducing the provision for railways, etc., the *Star of India* [Arrah] of the 18th March says that everybody who is perfectly aware of the condition of the Indians, who lives in the mufassal and whose life solely depends on agriculture, must admit that irrigation is of the utmost importance to India, and so Mr. Gokhale's speech for utilising the Famine Relief Fund for irrigation purposes, though at first sight objectionable, is really very reasonable; for if irrigation is properly looked after, famine will no longer be heard of, and so no famine fund would be required. As to the reduction in the amount provided for the railways, says the paper, the views of the Hon'ble Member do not seem incorrect; for instead of opening three railway lines only two could be opened in a certain year, and the savings for the third line spent on irrigation which is by far more necessary, as the Government itself thinks. Want of irrigation is the chief cause of scarcity and famine.

Mr. Gokhale's speech.

STAR OF INDIA,  
Mar. 18th, 1910.

59. The *Nayak* [Calcutta] of the 22nd March is glad that the Hon'ble Mr. Gokhale's motion regarding free primary education has fallen through, for considering the injury that has been done to the middle classes by Western education the paper does not think it proper that the masses should go to ruin in a similar fashion.

Mr. Gokhale's motion on free Primary education.

NAYAK,  
Mar. 22nd, 1910.

60. The *Tirhut Samachar* [Muzaffarpur] of the 17th March expresses great pleasure and satisfaction at the decision of the Government of India in connection with the "Appeal" published by Mrs. Annie Besant, which was taken exception to by the Lieutenant-Governor of the United Provinces.

Mrs. Besant in the Legislative Council.

TIRHUT SAMACHAR,  
Mar. 17th, 1910.



**BNARAT MITRA,**  
Mar. 19th, 1910.

61. Referring to the question in the Madras Provincial Council asked by the Hon'ble Mr. Sheshadri Ayyar regarding the objectionable articles published in the *Madras Times* and the reply of the Government that the Editor has been warned, the *Bharat Mitra* [Calcutta] of the 19th March observes that warning at the first offence is good no doubt, but the Government should adopt the same principle in case of Indians also in order to give no occasion of being charged with partiality in the treatment of the different classes of journals.

Equal treatment.

#### IV.—NATIVE STATES.

**HITVARTA,**  
Mar. 17th, 1910.

62. Referring to the order of the Maharaja of Dhoulpur to banish the religious literature of Arya Samaj from his dominion, the *Hitvarta* [Calcutta] of the 17th March observes that as the sacred Vedas are the most eminent books in the literature of the Samaj, it may be supposed that they will be the first to be turned out of the State, and the same fate may await the Gita. There was a time, says the paper, when the large-hearted learned men of India gave a place, with due regard, to the books of their opponents in their library with a view to criticise them; but now their descendants feed pride in giving a death blow as it were to a religious literature.

Arya Samaj literature in Dhoulpur State.

**HITAVADI,**  
Mar. 18th, 1910.

63. The *Hitavadi* [Calcutta] of the 18th March says, that while the Native States are prohibiting entry of newspapers into their territories, the British Government has not yet suppressed any newspaper in British India. For this, concludes the writer, we shall remain eternally grateful to it.

British Government versus Native States as regards the newspaper press.

#### VI.—MISCELLANEOUS.

**KARMAYOGIN,**  
Mar. 11th, 1910.

64. The *Karmayogin* [Howrah] of the 11th March has a serial story entitled "Udyoga"—

"Udyoga."

Chapter I in which it narrates how Ramendra, a young B. A., who from infancy had been of a worldly turn of mind and who had come up to Agra for a livelihood ten years ago when he had been turned out of his father's house for opposing him in the choice of a bride for him, determines now when the story commences to leave that town, his place of work, in search of the mother.

Chapter II narrates Ramendra's journey from his native village up-country, and an adventure which befell him in a road-side *chati* (rest-house).

**KARMAYOGIN,**  
Mar. 18th, 1910.

65. In a poem under the heading "The Mother's Sons," the *Karmayogin* [Howrah] of the 18th March writes:—

A poem.

It is a pity that inspite of her having so many sons Mother India has to shed tears night and day. But then persons, who care only for their petty self-interest, who are addicted to bestial pleasures, who oppress the weak and deride the poor, and who indulge in luxuries and pleasures while their mother-country is in a pitiable condition, cannot be called the sons of India to whom they are only a standing disgrace. It is those alone who practise self sacrifice, give up all luxuries, lead austere lives, help the poor, and serve their country, that are the true sons of India.

**DARUS SULTANAT,**  
Mar. 18th, 1910.

66. Referring to the notification published in the Extraordinary *Calcutta Gazette* of the 12th instant directing the forfeiture of all *dhotis* found with a seditious poem in Bengali imprinted thereon, the *Darus Sultanat* [Calcutta] of the 18th March has a long article in which it regrets that, in spite of such a widespread distribution of germs of sedition throughout the country showing their poisonous effect in manifold forms, the people have not hit upon a plan to extirpate them altogether by precluding all chances of seditious literature coming into the hands of the people. The paper here quotes passages from a speech of the late Sir Syed Ahmad in which he has succinctly given a short history of as to how

Measures to stop sedition.



the idea of agitation came to be possessed by the non-Muhammadan communities of India. The paper is however glad to note that the Muhammadans are following the late Sir Syed's policy and it is hoped that they will continue unshaken in their loyalty to the Government, and observes that sedition is yet confined to the educated few ; but if it finds its way among the uneducated classes, it would prove very dangerous. It suggests the publication and liberal distribution of small pamphlets showing the manifold blessings the people enjoy under the British Government, with a view to save young men from the poisonous influence of sedition. It is also necessary that the services of such native papers as have co-operated with the Government should be properly recognised as already suggested a year before. Such papers as work on smoothly and loyally to the Government have unfortunately very narrow circulation in comparison with that of seditious papers, and they may safely be recommended to be read by students in schools and colleges. A list of such papers should be furnished to all offices in the province, so that they may get their notices, etc., printed in them. Besides sedition, there are other things which should be taken notice of, such as undue criticism of the actions and befitting the blessings of the Government. It is therefore necessary that the writers in this country should be encouraged to impress on the minds of the public the blessings of the British Government, and the wealthy people should patronize their works. It is no doubt true that the number of men cherishing seditious ideas is comparatively very small, but what is required is that the seditious idea, which in its very nature is poisonous, should not infect others.

67. The *Bangavasi* [Calcutta] of the 19th March fully appreciates the kind interest the Government takes in the sanitation of this country. The paper is not prepared to

Indian sanitation.

believe in what Sir John Strachey says regarding the ignorance and prejudices of the people of this country being responsible for the prevalence of epidemics among them. It is the scarcity of drinking-water which, the *Bangavasi* thinks, causes all the epidemics that are thinning out India's population, and this can be remedied only if the people and the Government work together with a view to the removal of that scarcity.

68. The *Basumati* [Calcutta] of the 19th March is strongly in favour of legislation for the control of Swadesi Life-Insurance Companies. Such legislation, though it may

Indian Life Insurance Companies.

hamper enterprise at first, is sure to prove beneficial in the long run. Legislation is also necessary for compelling foreign Life Insurance Companies who do business in India to invest some of their capital money in this country. In any case, the Indian public should be carefully consulted over this question before legislation is finally adopted.

69. The *Basumati* [Calcutta] of the 19th March ridicules the theatrical philanthropy which induces M. P.s like Mr. Taylor to ask for the suppression of the opium traffic in China, while they have nothing to say to the

The suppression of the opium traffic.

developing traffic in liquor all over the world, a thing a thousand times more harmful than opium.

70. The *Daily Hitavadi* [Calcutta] of the 21st March writes :—

Politics in District Conferences.

Will it not do if the District Conferences deal only with questions relating to the society, sanitation and scarcities of food and water? If subjects, such as *swaraj*, *swadeshi* and the boycott, make the *Sahebs* angry and lead to the persecution of young boys, what is the use of discussing them? One cannot afford to be at war with a powerful neighbour. So we must do just what we can do with safety. Let us be good Hindus before we can take part in political agitation. Let us give up politics and discuss social topics.

71. Referring to the marginally noted heading, the *Alpanch* [Bankipore] of the 15th March says that although the Deccan Hindus cherish *swadeshi* ideas, they dare not promulgate them for fear of the prudent

The Deccan and the *swadeshi* movement.

policy of the Nizam. In reply to the Viceroy's *kharita* about the suppression of sedition, His Highness the Nizam wrote to say that he had perfect faith in his people, that he had instructed the officers in his dominions to stop seditious meetings and speeches, and that should a seditious man be found in his dominion,

BANGAVASI,  
Mar. 19th, 1910.

BASUMATI,  
Mar. 19th, 1910.

BASUMATI,  
Mar. 19th, 1910.

DAILY HITAVADI  
Mar. 21st, 1910.

ALPANCH,  
Mar. 15th, 1910.



he would be turned out at once. His orders are being carried out with great zeal, and journals as the *Bhala*, the *Amrita Bazar Patrika* and the like have been excluded from the Nizam's kingdom.

ALPANCH,  
Mar. 15th, 1910.

72. The *Alpanch* [Bankipore] of the 15th March says, that realizing the attitude of the Government, the Arya Samajists have now resolved to swear allegiance to the Crown.

NAYAK,  
Mar. 15th, 1910.

73. Referring to the subscription opened for raising the fine imposed on the *Englishman* by the High Court for libel, the *Nayak* [Calcutta] of the 15th March says, that in John Bull's opinion a difference must eternally be maintained between white skin and black skin. But is that possible? Besides that, cannot English rule in India be compatible with the maintenance of equality between Englishmen and Indians? There is no reason why it should not. What then is the use of fighting for a mere sentiment?

DAILY HITAVADI,  
Mar. 18th, 1910.

74. The *Daily Hitavadi* [Calcutta] of the 18th March quotes the following from a recent issue of the *Englishman*:—

The *Englishman*.

"It was evident from the outset that this case represented something more than is indicated by the use of the word *libel*. Both the Nationalist party and that other party which believes that there is real menace to the safety of methods came to look upon the proceedings in the High Court as a trial of strength between their respective forces. It was for this reason that so deep an interest was displayed in the litigation throughout India and at home. The case was regarded not as representing the efforts of a private individual to rehabilitate his character through the Law Courts, but as opening up the whole issue of how far it was possible or not possible to criticise and comment upon the new movements which have recently so agitated this country. Naturally no decision of the High Court could settle an issue of this larger kind; but if, on the one hand, the fact that the *Englishman* has been found guilty of uttering a libel and been accordingly mulcted in costs has caused rejoicing in the Nationalist camp, we would like to believe that on the other this journal has won the sympathy of Loyalists of all classes in India." and, in commenting on it, writes that adversity shows what friends one has and the *Englishman* has now learned who its friends are. That is a gain to it.

The Nationalists are products of English education and it will not do now for an Englishman to make faces at them. Anglicised Indians should be treated unreservedly as Englishmen, as Hindu converts to their faith were treated by Mussalmans as full Mussalmans in the days when they ruled India. All the trouble has arisen out of this inability on the part of Europeans to treat Anglicised Indians as of themselves. The experience of the past three years shows that Englishmen and Indians are indispensable to each other. It behoves all therefore to promote mutual good-feeling. Will the *Englishman* henceforth write its articles in that spirit?

HITVARTA,  
Mar. 17th, 1910.

75. The *Hitvarta* [Calcutta] of the 17th March gives an abridged translation of the prison experiences of Mr. Kolhatkar, the late Editor to the *Deshsevak*, published in the *Kesari*.

TIRHUT SAMACHAR,  
Mar. 17th, 1910.

76. Referring to rumours as to who would succeed Lord Minto, the *Tirhut Samachar* [Muzaffarpur] of the 17th March says that it would have Lord Minto's term extended, for His Excellency has acquired experience of the present state of affairs in India.

HITVARTA,  
Mar. 17th, 1910.

77. The *Hitvarta* [Calcutta] of the 17th March expresses delight at the news of Mr. Tilak's good health wired to the *Kesari* from Rangoon by his nephew who went to see him at Mandalay.

HITVARTA,  
Mar. 17th, 1910.

78. Referring to the interview between His Excellency the Viceroy and Babu Surendra Nath Banerjee, the *Hitvarta* [Calcutta] of the 17th March says as follows:—

Babu S. N. Banerjee's interview with the Viceroy. We have received no report of the interview but it is supposed that the talk might have been on such subjects as the partition of Bengal, the unrest and disturbances, etc. We do not know what sort of advice Surendra Babu gave to the Viceroy, but perhaps it can be



said with confidence that the action taken in consultation with him will be productive of good results. We have used the word *perhaps* deliberately, for the peculiar example of the Hon'ble Mr. Gokhale is before us. Although we do not have even a particle of doubt in the wisdom, foresight and above all the patriotism of Babu Surendra Nath, still the present times are such that no amount of caution can be too much.

79. The *Hitavarta* [Calcutta] of the 17th March praises the wisdom of Sir Edward Baker in giving a party to the students of the University Institute and says that if the authorities in other places also offer similar kind treatment to the students it is sure to bring forth good results. The paper further remarks that His Honour had done better if he had invited the students of private schools and colleges as well.

80. The *Basumati* [Calcutta] of the 19th March thanks Sir Edward Baker for his recent entertainment to the junior members of the Calcutta University Institute and hopes His Honour will extend a similar favour to the students of all Calcutta schools and colleges.

81. Referring to the distribution of prizes at the *Saraswat Samaj* of Dacca which is to be presided over by His Honour the Lieutenant-Governor of Eastern Bengal and Assam, the *Nayak* [Calcutta] of the 18th March writes:—

So then in the present day even an association of Brahman pandits, whose object is to encourage the study of Sanskrit literature, is not satisfied unless its functions are presided over by a Lieutenant-Governor.

82. It is rumoured, writes the *Nayak* [Calcutta] of the 20th March, that the *Dharma* newspaper has received a warning from the authorities for seditious writing. The senses of officials are particularly sharp in the matter of detecting sedition bacilli. Conductors of newspapers will, therefore, be thankful to them if they give previous warnings for what they consider seditious writing.

83. Referring to the following telegram to Lord Minto which recently appeared in the papers:—

Buddhism and Hinduism. "His Holiness the Dalai Lama and His Holiness Shri Shankaracharya Jagad Guru Hampi exchange greetings. Please advise it they can form permanent alliance to wash off the historical bitterness between Buddhism and Hinduism of which they are heads, so as to draw both religions in, though without disturbing international politics," the *Daily Hitavadi* [Calcutta] of the 20th March writes:—

But for the traditional enmity between Hinduism and Buddhism, the whole of Eastern Asia would be animated by one spirit and so bound together. And this telegram is intended to sound the Viceroy as to his attitude towards such enmity.

But at the same time, it is an undeniable fact that the Jagad Guru, in the present case, whatever he may be in one particular Indian province, is quite unknown in other Indian provinces, and has no influence whatever therein. Hindus in India generally will not not certainly accept him as a leader of their community. Similarly, the Dalai Lama belong to Tibet and is not honoured as he is in his native country, in China, Japan, Korea, Anam, Siam, Burma and Ceylon. Indeed even in Tibet he has not been able to keep his influence unimpaired, and he has been forced to save himself by seeking the help of the British. So, all things considered, this exchange of friendly greetings between the Dalai Lama and the Sanyasi of an Indian *math* (abbey) looks ridiculous as simply an advertising dodge.

A correspondent in the *Englishman* scents danger even in this hypocritical bit of *huzug*; such are the times on which we are now fallen. He talks of religion being the only politics that the Indian knows of. That is true, but have we Indians got the requisite religious fervour now? As it is, the Sankaracharya's Hinduism and the Dalai Lama's Buddhism are both lifeless thiugs.

HITVARTA,  
Mar. 17th, 1910.

BASUMATI,  
Mar. 19th, 1910.

NAYAK,  
Mar. 18th, 1910.

NAYAK,  
Mar. 20th, 1910.

DAILY HITAVADI,  
Mar. 20th, 1910



## URIYA PAPERS.

SAMVAD VAHIKA,  
Mar. 10th, 1910.

84. The *Samvad Vahika* [Balasore] of the 10th March supports the resolution passed by the Indian Legislative Council on the motion of Mr. Gokhale to the effect that the

Indentured labour for Natal. Governor-General in Council be empowered to prohibit the recruitment of indentured labour in British India for the colony of Natal, and observes that the Government of India should lose no time to pass a law to that effect. It appears that both Lord Morley and Lord Minto are fully convinced of the justice of the cause, which has led the Indians and the Europeans to combine and protest against the oppressions committed on Indians in South Africa.

SAMBALPUR  
HITAISHINI  
Mar. 12th, 1910.

85. The *Sambalpur Hitaishini* [Bamra] of the 12th March supports the Indian Finance Minister in his proposal to tax liquor, petroleum, silver and other articles imported to India from foreign countries. Considering that India is an agricultural country and that the majority of its population are in distressed circumstances, no other taxation is possible in that country. So the Government has acted wisely to tax goods brought from foreign countries, and to protect thereby local products and indigenous industries.

GARJATBASINI,  
Mar. 12th, 1910.

86. The *Garjatbasini* [Talcher] of the 12th March states that a large number of marriages were celebrated last week in different parts of Orissa, and that many were compelled to incur expenses which exceeded their means. It is a pity that the Uriya society is so constituted as to make people spend more than they can afford to pay. The inevitable result of this social evil will be that many will be ruined before long.

SAMVAD VAHIKA,  
Mar. 10th, 1910.

87. The *Samvad Vahika* [Balasore] of the 10th March observes that the India Government is compelled to provide the Government of Eastern Bengal, and Assam with a grant of 8 lakhs of rupees to make the latter run its business smoothly. Thus it is clear that the Government of Eastern Bengal and Assam cannot pay its way, and that other Indian Provinces will help it with money because the Partition of Bengal is a "settled fact." Thus it is clear that the Partition of Bengal is not only a political, but a financial blunder. Lord Curzon divided Bengal for the sake of administrative efficiency, and though five long years have passed since His Lordship left the Indian shores, no such efficiency has been brought to light, for financial efficiency is the only test of good government.

GARJATBASINI,  
Mar. 12th, 1910.

88. The *Garjatbasini* [Talcher] of the 12th March supports the new regulation passed by Lord Morley to the effect that no subject of any Chief in India will be permitted to proceed to Englang either for study or for any other business, unless he procures a certificate from the Political Agent attached to that State. The writer observes that such a regulation has become necessary in view of the present condition of India.

GARJATBASINI,  
Mar. 12th, 1910.

89. The *Garjatbasini* [Talcher] of the 12th March complains that only one peon has been attached to the Talcher post office, and that he is unable to distribute letters, parcels etc., in time, as he is required to travel a long distance every day. The writer hopes that this public inconvenience will be removed soon by the appointment of an additional peon to the Post office in question.

UTKALDIPIKA  
Mar. 12th, 1910.

90. The *Utkaldipika* [Cuttack] of the 12th March approves of the appointment of Mr. Mirza Abas Ali Beg as a member of the Council of the Secretary of State for India, in the place of Nawab Syed Hossein Bilgrami, and observes that the appointment has satisfied not only the Muhammadans, but the entire native community in India.

GARJATBASINI,  
Mar. 12th, 1910.

91. A correspondent of the *Garjatbasini* [Talcher] of the 12th March writes to say that the Uriyas are committing a great mistake in separating themselves from the Begali-Uriya disputes in Orissa.



Bengalis, with whom they ought to work together for the good of Orissa. The Uriyas are becoming selfish, and selfishness must in the long run fail.

92. The *Utkaldipika* [Cuttack] of the 12th March states that the Uriya and Bengal members of the Orissa Association, in Cuttack, quarrelled with one another and carried their racial animosity to such a high pitch as to abuse one another in a public meeting. In the first meeting, the Uriya members carried the day by passing a resolution to the effect that no one will be permitted to become a member of the Association whose interests are not identical with those of the Uriyas, and who have other homes than those in Orissa. In a second meeting of the Association, the Bengali members proved successful by securing a larger number of votes against the resolution passed in the first meeting. Thus a rupture is inevitable and the Association runs the risk of being split up into two parts. The editor philosophises that the Uriyas are to blame, because they are narrow-minded and that all the members should respect the constitution of the Association by obeying the *dictum* of the majority. The recalcitrant members should repent of what they have said or done and thereby improve themselves in the future.

UTKALDIPIKA,  
Mar. 12th, 1910.

93. The *Utkalbarta* [Calcutta] of the 12th March contributes its *quota* towards racial disputes by writing a humorous but spiteful article, in which it is hinted that Mr. M. S.

UTKALBARTA,  
Mar. 12th, 1910.

*Ibid.*  
Das, C.I.E., Rai Sudam Charan Naik Bahadur, Rai Madhusudan Rao Bahadur and Babu Gauri Sankar Rai, the old editor of the *Utkaldipika*, though they profess themselves to be the representatives of the Uriyas, are not their true friends, in so far as the Bengali-Uriya disputes are concerned, for they are often swayed by their personal interest. The attempt of the Bengalis domiciled in Orissa to call themselves Uriyas is simply preposterous.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

*The 26th March, 1910.*







# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 26th March 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL BRANCH.**

*[As it stood on 1st January 1910.]*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1.	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Behares" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Rasomoy Dhar of Calcutta	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

\* The issue of these papers has been suspended for a time.







## II.—HOME ADMINISTRATION.

## (a)—Police.

374. Commenting on the arrival of the Dalai Lama in Calcutta, the *Telegraph* says: "Our contemporary (the *Indian Daily News*) says that the police handled the unoffending crowd quite roughly, drove them out and even pushed the deputation (of the Buddhist community) to a place where their object of presenting an address was frustrated. Why were the police so active in their demonstration? Will the Commissioner of Police be pleased to reassure the public mind on this point?"

TELEGRAPH,  
19th Mar. 1910.

375. The *Indian Empire* says: "Much as we wish the police success in running to earth dacoits and culprits of all ranks, we cannot support their launching prosecutions without sufficient material to warrant such proceedings; and this is the view taken by all. We hope the Nangla case will teach the police to be very careful as to how they rely on the statements of wily approvers, who may, at any time, sink their boat in midstream. We might here state that sanction has been accorded by the High Court to the prosecution of the approver for perjury. Of course, the man must have known what he was about, so that he must be prepared for it."

INDIAN EMPIRE,  
22nd Mar. 1910.

## (c)—Jails.

376. Quoting the jail experiences of Mr. A. B. Kolhatkar, who was sentenced to 15 months' rigorous imprisonment on a charge of sedition, the *Amrita Bazar Patrika* says that he was treated as a dangerous criminal and confined in a solitary cell for five and a half months, although, according to law, solitary confinement cannot be imposed for more than a week at a time. Mr. Kolhatkar was made to grind forty pounds of *jowari* daily during the period which he spent in the Nagpur jail.

AMRITA BASAR  
PATRIKA,  
19th Mar. 1910.

Every kind of penal task and all the punishments prescribed for misconduct, with the exception of whipping, were awarded to him. The prisoner was made to wear hand-fetters, link-fetters, arm-fetters and cross-bar fetters during his incarceration. The journal remarks: "His legs tied together with link-fetters, his body encased in hard and foul-smelling gunny-clothing, his skin infested with vermin, and suffering constantly from a feeling of nausea, he had to keep on his legs to grind his twenty seers of corn a day all alone in his solitary cell for five months and a half! He had fever sometimes and once he was covered all over with boils. On the point of utter physical breakdown, though he appeared to be to the trained eye of the doctors, he was yet heavily in irons, and could walk with difficulty, having to bend down to hold up his leg fetters. Can anyone read this story without its moral coming irresistibly to his mind that this practice of making no difference between political convicts and those convicted of crime involving moral turpitude is absolutely indefensible?"

## (d)—Education.

377. The *Kayastha Messenger* says that Government should take up the question of making primary education free and compulsory, and it hopes that the closing years of Lord Minto's rule will be crowned by this act.

KAYASTHA  
MESSENGER,  
14th Mar. 1910.

378. Discussing the resolution to be proposed by the Hon'ble Mr. Gokhale for free primary education, the *Benqales* says: "The proposal has not been formulated a day too soon."

BENGALES,  
18th Mar. 1910.



There is no subject, as we have repeatedly said, nearer to the hearts of our people or more intrinsically important than this question of making primary education both free and compulsory."

HINDOO PATRIOT,  
18th Mar. 1910.

379. Discussing the resolution to be moved by the Hon'ble Mr. Gokhale in favour of free primary education, the *Hindoo Patriot* says that though the resolution cannot be

Free primary education. given effect to for want of funds, it trusts the Hon'ble Member will impress its importance on the Government and induce them to carry it out as soon as the financial condition is improved.

BENGALER,  
20th Mar. 1910.

380. Discussing the Hon'ble Mr. Gokhale's resolution on free compulsory primary education, the *Bengaler* says that in India, where public opinion is not adequately safeguarded, compulsion, even for educational purposes, may degenerate into oppression. The journal approves of the Hon'ble Member's scheme, provided he recognises the need of selecting areas for the introduction of primary education and of proceeding with such caution as to avoid the possibility either of injustice or oppression.

INDIAN MIRROR,  
20th Mar. 1910.

381. Discussing the resolution for free compulsory primary education moved by the Hon'ble Mr. Gokhale, the *Indian Mirror* says that the village primary school should

*Ibid.* be an industrial *patshala*, as primary education alone would help very little in ameliorating the condition of the masses. The scheme should not be made compulsory as it would raise economical difficulties. Free industrial education should be introduced for the present, and the primary school will not be in want of scholars.

INDIAN NATION,  
21st Mar. 1910.

382. Commenting on the Hon'ble Mr. Gokhale's resolution for free and compulsory education, the *Indian Nation* says: "In

*Ibid.* order to justify compulsory education even in selected areas, one must presuppose that the country has realised the fact that the State is an organism to whose interests the desire or caprice of individual organs, families or citizens, must be subordinated. That this is far from the truth can be readily understood when we find that persons are not now wanting even in towns and larger cities, who have a sacred horror of education in general and western education in particular."

AMRITA BAZAR  
PATRIKA,  
21st Mar. 1910.

383. The *Amrita Bazar Patrika* says: "Education by compulsion, specially among illiterate classes, can never be popular with

*Ibid.* them. Nay, it may create a feeling of sullenness and dogged resistance in them and thus defeat the very object of the reform. It should not also be forgotten that there is a good deal of wisdom in the saying, 'Little learning is a dangerous thing.' From our personal experience we know how sons of agriculturists, having acquired a smattering of knowledge in school or *patshala*, refused to handle a plough like their fathers as they came to regard the tilling of the soil derogatory to their position. At the same time they were too illiterate to earn a livelihood by entering any service requiring educational qualifications. The ground of the Hon'ble Mr. Majid's objection to Mr. Gokhale's resolution is worth noting as it represents the views of a large number of Moslems on the subject. 'The extension of primary education among the labouring classes,' said he, 'would mean that they would become gentlemen and demand higher wages, and labour would become dearer and scarcer'."

BEHAREE,  
18th Mar. 1910.

384. Referring to the Government's rejection of the proposal to introduce the M. A. class in the Patna College, the *Beharee* says: "A very large number of our students are debarred from studying for M. A., simply because there is no provision for its teaching throughout the length and breadth of Behar and because they cannot afford to study in Calcutta."

INDIAN MIRROR,  
18th Mar. 1910.

385. Referring to the newly opened weaving school at Serampore, the *Indian Mirror* says: "Nothing is so urgently needed in the present condition of the country as a widely

Weaving schools. diffused system of technical education. Indeed, it is of far greater importance than liberal education. Perhaps a hundred schools of this type will not be too many in this Province alone."



386. The *Bengalee* says: "We are afraid we cannot support the proposal that the Presidency College should be shifted from its present site."

BENGALUR,  
19th Mar. 1910.

387. The *Bengalee* says that private colleges need the sympathetic consideration of Government as they are destined to play a great part in the educational development of the future; moreover they are the outcome of Government policy. Government colleges alone cannot possibly meet the growing educational demands of the country.

BENGALUR,  
19th Mar. 1910.

388. Referring to the Vice-Chancellor's speech at the Calcutta University Convocation urging the necessity of a residential

INDIAN NATION,  
21st Mar. 1910.

University, the *Indian Nation* says that such a scheme is unsuitable for India, and trusts the question will be carefully examined before action is taken. Such a University would break those family ties, of which Indians are so proud, nor could any good results be obtained from the herding together of students. The supervision of Professors over students could never be so effective as that of parents and elders at home. The journal remarks: "We have hardly any doubt that the evils of bad association will be multiplied, and the next condition of the student community be worse than the present under the suggested scheme."

389. Discussing Mr. Justice Ashutosh Mukherjee's proposal to impart moral instruction in schools and colleges, the *Indian Nation* says: "We are not inclined to take Mr. Mukherjee seriously in this matter, and we are sure that he will on consideration be the first to abandon an impossible experiment."

INDIAN NATION,  
21st Mar. 1909.

(e)—Local Self-Government and Municipal Administration.

390. The *Bihar Herald* protests vigorously against the new latrine tax imposed by the Bankipore Municipality: "Of all the sins of omission and commission of our model and Municipality against its unfortunate rate-payers, and their number is not few, this obnoxious latrine tax will be felt as perhaps the greatest and most unbearable, especially by the poor residents of this town. Most of these men have no latrines in their houses and use the fields on the south of the town for that purpose. They will have to pay a double rate all the same. But the beauty of the arrangement is that the European community who can well afford to pay taxes are relieved from doing so by the exclusion of their quarter of the town from assessment. We hope the Government will interfere in a serious matter like this and save the starving population of Bankipore from the heavy burden of over-taxation."

BIHAR HERALD,  
19th Mar. 1910.

391. Discussing the municipal budget for 1910-11, the *Hindoo Patriot* says that before the budget was referred to the special committee a large opening balance was shown and a reduction in the rates was anticipated, but, by the inclusion of such projects as the recently sanctioned Wyness Road Scheme, although Government intimated that no new road project was to be taken up till the final announcement of the Town Improvement Scheme, the balance has disappeared. The journal remarks: "We think this fact ought to be drawn to the notice of the Government for the purpose of keeping the sanction in abeyance till the Town Improvement Scheme is announced. The reduction of 1 per cent. in the rate would make the Corporation poorer by Rs. 3,16,000, and this sum it can afford to spare, having regard to the balance shown in the budget and the relief that would be entailed on the overburdened rate-payers."

HINDOO PATRIOT,  
19th Mar. 1910.

(g)—Railways and Communications including Canals and Irrigation.

392. The *Mussalman* says: "The troubles and inconveniences to which the people of the subdivision of Basirhat and of most portion of Baraset are being subjected since the opening of the Patipukur line for passenger traffic

MUSSALMAN,  
18th Mar. 1910.



and the discontinuance of the corresponding trains from Baraset, is as great as it is possible for a Railway Company to give to the passengers who avail themselves of their line. Before the opening of the Patipukur line the people of Basirhat and of the eastern part of Baraset used to avail themselves of an Eastern Bengal State Railway train from Sealdah, and, alighting at Baraset, used to take a corresponding train of the Light Railway to go to their respective destinations. But since the 1st. March most of the corresponding trains from Baraset have been dispensed with, and now in order to go to Arbalia, Basirhat, Taki or other intermediate stations, people have to take the Light Railway trains that start from Patipukur which is a distance of over a mile from the Belgachia tramway terminus."

TELEGRAPH,  
19th Mar. 1910.

393. Discussing the Patipukur extension of the Baraset-Basirhat Light Railway the *Telegraph* says: "From the day of the opening of the new line it has been given the precedence over the old line from Baraset and the destination of the main line trains has been fixed at Patipukur which is only an out-of-the-way station where there is no regular service of coolies or carriages for the convenience of passengers bound for the interior or southern parts of the metropolis. Add to this the constant failure of trains on the new line to arrive punctually to time at their destination, insufficient lighting, want of food or drinking water at the way-side stations where trains are often detained for hours and hours together, and the state of affairs will be quite plain. The suffering public fervently pray for the restoration of the old order of things."

(h)—General.

INDIAN EMPIRE,  
15th Mar. 1910.

394. Commenting on the appointment of Mirza Abbas Ali Beg, Dewan of Junagarh, to the India Council in succession to Nawab Hossein Bilgrami, the *Indian Empire* says, he was responsible for the translations in the several sedition cases that turned Bombay topsy-turvy, and it fears the public will not have the same confidence in him as it had in his predecessor.

The journal remarks that the public were under the belief that Mr. Ahmed, who is not only a barrister-at-law, a statutory civilian of the first grade, a district officer of standing and reputation and a Commissioner, "ergo" of Fisheries, but belongs to a highly respectable family, would be appointed to the office vacated by Nawab Hossein Bilgrami, and in spite of the praise, no doubt well merited, bestowed on the new member, by the *Pioneer* and the *Times of India*, the people are not satisfied with the appointment.

BENGALER,  
17th Mar. 1910.

395. Commenting on the finances of the new Province, the *Bengalee* says that the Government of India are not fettered by the limitations of finance, especially when the popular voice can exercise no effective control over its financial or other measures, and the new Province is thus maintained intact despite constantly recurring financial deficits. Referring to the Government of India's proposal to finance from the Imperial revenues certain special departments, the journal remarks that this is an unheard-of procedure, and says the financial history of Eastern Bengal and Assam reveals unexpected developments; for in the revised estimates for 1909-10 the revenue was less by 30 lakhs than the budget provision, while the expenditure exceeded the budget provision by nearly the same sum.

HINDOO PATRIOT,  
21st Mar. 1910.

396. Commenting on the Eastern Bengal and Assam budget for 1910-11, the *Hindoo Patriot* says: "The great evil of the partition has now manifested itself, and the whole country has been taxed to make good, not only the deficits of the new province but also to meet to a certain extent the requirements of the old province as well, for its shrunken resources." Proceeding to discuss the Government of India's promise to meet out of surplus Imperial revenue the extra expenditure incurred by the formation of the new province, the journal adds: "How this assurance has been falsified, the present



year's budget of the Government of India amply illustrates. Not only both the provinces of Bengal have been taxed, but the whole country has been saddled with the burden of taxation for the colossal blunder of Lord Curzon. Had not the country been thus burdened, some of the necessary administrative reforms could have well been introduced."

397. Commenting on the annual cost of the administration of the new province, the *Bengalee* says: "It was agreed in 1906 that the standard of expenditure should be fixed at

BENGALUR,  
22nd Mar. 1910.

Partition and finance.

Rs. 2,22,82,000. The standard now agreed on is Rs. 2,99,45,000, just 76½ lakhs in excess of what it was four years ago. We again ask, would the partition have been carried out, if its authors had the faintest idea that it would be such an expensive burden?

"The creation of an Executive Council will entail fresh expenditure; and the expenditure upon other heads must grow with the requirements of a progressive people and in spite of a diminishing revenue in the coffers of the Government of India brought on by the reduction of the opium revenue and the certain abolition of the salt tax in the near future. The partition is the root-cause of the present unrest; and it is also the parent of the reactionary policy which has since been so largely followed. To continue to spend public money to keep up what is admittedly a perennial source of irritation is opposed to the commonest consideration of expediency and sound sense."

398. Discussing the allotments made in the Bengal budget, the *Hindoo Patriot* says that Government has earned the gratitude of the people by giving Rs. 11,24,000 to district

HINDOO PATRIOT,  
17th Mar. 1910.

The Bengal budget.

funds and District road funds and has shown its solicitude for municipalities by providing Rs. 63,000 for municipal projects. The journal hopes that, as His Honour is in favour of applying local rates to local purposes, the road-cess will be devoted exclusively to the purpose for which it was originally imposed and that the Public Works cess will also be given over to the District Boards. It trusts that the allotment for sanitary improvements will not be allowed to accumulate owing to the inability of local bodies to conform to the stringent rules for participation in this allotment.

399. Referring to the *Statesman's* suggestion that "Local Governments should be authorised to levy provincial taxation" to meet the budget deficit, the *Bengalee* says that further taxation would cause serious dissatisfaction.

BENGALUR,  
18th Mar. 1910.

The Bengal budget and provincial expenditure.

The journal suggests a modification of the partition, as, with one Governor and an Executive Council, not only would the cost of provincial administration be greatly reduced but the concession would do much to allay the existing discontent.

400. The *Bengalee* in considering the object of the partition—a measure which in its opinion has been a signal failure financially—asserts that it was effected mainly

BENGALUR,  
17th Mar. 1910.

Recruitment of civil officers.

with a view to facilitating the recruitment of civil officers in Assam. "In this unhappy country," it remarks, "the convenience of the Civil Service is a dominating factor."

401. Regretting the circumstances which led the Hon'ble Babu Baikuntha Nath Sen to withdraw his resolution regarding the reintroduction of the competitive system of examination for appointments in the Provincial

AMRITA BAZAR  
PATRIKA,  
18th Mar. 1910.

Resolution on the competitive examination for appointments in the Provincial Civil Service.

Service, the *Amrita Bazar Patrika* says that, as they apprehended, the unnecessary representation of special classes and special interest in the Legislative Council has provoked religious and provincial jealousy, and the chance of the Indians ever forming a united nation has now been taken away.

402. The *Bengalee* says: "We can never advocate the creation of a Council form of Government in Bengal, while our brethren in East Bengal continue under one-man-rule."

BENGALUR,  
18th Mar. 1910.

Executive Council for Bengal.

403. The *Mussalman* says complaints have been made against Government for hurting the feelings and sentiments of the people by acquiring mosques and burial grounds for public purposes. As these places are

MUSSELMAN,  
18th Mar. 1910.

Acquisition of mosques and burial grounds.

sacred, their conversion to roads and railways is sacrilege in the eyes of



Mussalmans. Government, the journal thinks, should show due respect to the religious susceptibilities of its Muhammadan subjects.

MUSSALMAN,  
18th Mar. 1910.

404. Regretting the small percentage of Muhammadans among the candidates recently appointed to the Eastern Bengal and Assam Provincial Service, the *Mussalman* says: "We urge, as we have done on various occasions, that a certain proportion of the appointments be specially reserved for the Mussalmans and that Muhammadan candidates be selected for appointment through competition among themselves."

405. Commenting on the Government notification proclaiming Faridpur, Barisal and Mymensing, the *Bengalee* says: "Are we very wide of the mark when we say that the three districts have been proclaimed on account of the conferences which were to have been held and where questions would have been discussed which the authorities do not like? This is the popular interpretation which has been put upon the order of proclamation, and its force and cogency it is difficult to resist. We deplore the unwisdom of the proclamation. It cannot but help to intensify the present but unhappy situation of tension and unrest. Let it be understood that these conferences were the conferences of the moderate party,—the programmes were conceived upon lines in accordance with the principles of the moderate party. Is this what is meant by rallying the moderates? The proclamation has come as a painful surprise upon the moderate party, and it is calculated to intensify the present unhappy condition of tension and unrest."

BENGALKEE,  
18th Mar. 1910.

INDIAN EMPIRE,  
22nd Mar. 1910.

406. Commenting on the proclamation of the districts of Backerganj, Faridpur and Mymensing under the Prevention of Seditious Meetings Act, the *Indian Empire* says: "There is nothing like a ripple on the waters of Bengal politics to justify in the eyes of the public the proclamations of these districts because district conferences were to meet in them. Color is lent to the supposition that the proclamation owes its origin to the proposed holding of the conferences by the fact that the Faridpur and Barisal conferences were to be presided over by Babus Aswini Kumar Dutt and Krishna Kumar Mitter. For, it is suspected that they having been among the number of deported gentlemen, the authorities did not perhaps like their taking part in such public meetings as district conferences."

AMRITA BAZAR  
PATRIKA,  
18th Mar. 1910.

407. Commenting on the District Magistrate's order prohibiting the Barisal district conference, the *Amrita Bazar Patrika* says:—"Among the propositions objected to are the second, repeating the vow of *swadeshi* 'for the advancement of native arts and commerce;' fourth, deeply deploring 'the curtailment of freedom of the Press,' it being considered 'utterly unnecessary;' ninth expressing 'heartfelt joy at the release' of the gentlemen who were 'deported without trial;' 11th recording full sympathy with means to be devised and adopted for 'ameliorating the social, educational and other conditions of the Namasudras;' and 15th strongly protesting against 'the method of resettling the *khas mahals* in the district.' Now even the strongest microscope, we are sure, would not show the slightest trace of anything which by any stretch of fancy could be construed into objectionable, or the faintest semblance of objectionable, in the draft resolutions given above."

AMRITA BAZAR  
PATRIKA,  
19th Mar. 1910.

408. Commenting on the order prohibiting the Barisal Conference, the *Amrita Bazar Patrika* says:—"Mr. Jack has served neither the Government nor the people by prohibiting the conference in the way he has done. On the other hand, his action is bound to accentuate the situation and thus retard the cause of good government."

BENGALKEE,  
19th Mar. 1910.

409. Referring to the order prohibiting the Patuakhali conference the *Bengalee* says: "The public verdict upon this order will be that it is the most extraordinary instance of interference with the right of public meeting that has occurred so far. Practically the meeting of the conference is prohibited, because the draft resolutions are not in accordance with the Magistrate's ideas. The resolutions are not objected to because they are illegal or use

Prohibition of the Patuakhali conference.



language which would be construed as seditious in a court of law. As a matter of fact, they are all of the usual kind. Our resolutions must be such that a Magistrate may find nothing to object in them, from the point of view of his own ideas and his own taste, whether on the score of omission or commission! If this is not depriving the people of the right of public meeting altogether, we should like to know what it is."

410. Commenting on the order prohibiting the Barisal conference, the

BENGALUR,  
20th Mar. 1910.

The district conferences and  
magisterial intervention.

*Bengalee* says: "Not merely in the interests of law and order, the sole justification for intervention in such a case, did the Magistrate interfere. But everything which the official mind thought was capable of creating a feeling of 'want of affection' for the Government, was to be excluded from the resolutions. The future historian of our time will complain of the fantastic excesses which are being indulged in by some officials in the name of law and order. Public meetings are no concerns of officials; but when they are armed with authority in respect of them, the risks of abuse are serious; and the proceedings of the Barisal Magistrate entirely confirm this view. What the Ministers of the Crown have unhesitatingly admitted, the Magistrate of Barisal will not allow the district conference to repeat. Could abuse of power, we ask, go further? We deplore the intervention of the Magistrate in a proposed public demonstration, which did not contain the semblance of a menace to the public peace. The whole of this dismal record of petty interference discloses the serious abuse which the powers under the Seditious Meetings Act are liable to be attended with and the menace to public rights which they involve."

411. Referring to the order prohibiting the Barisal conference, the

AMRITA BAZAR  
PATRIKA,  
21st Mar. 1910.

The Barisal conference.

*Amrita Bazar Patrika* says: "Perfect peace and tranquillity prevails in the district at this moment.

Can anything more unfortunate be conceived, at a time like this when things are fast resuming their normal aspect, than proceedings of this nature which, if facts are as reported, are, to say the least, most extraordinary? It is high time, therefore, that the higher authorities interfered."

412. The *Bengalee* says that the action of Government in prohibiting the

BENGALUR,  
22nd Mar. 1910.

*Ibid.*

Barisal conference was a piece of gratuitous interference with a sacred and much-prized public right.

413. Referring to the great damage caused to the Midnapore embankments by last year's floods, the *Hindoo Patriot* says:

HINDOO PATRIOT,  
19th Mar. 1910.

Midnapore embankments.

"The Government of Bengal has provided in next

year's budget about two lakhs of rupees for necessary repairs to the damage done for which the public are deeply thankful. It would have given us still more pleasure if similar provisions were made to protect annually that part of the country situated on the banks of the Damodar river which is generally damaged by floods and peculiarly liable to their ravages. No one, of course, is more competent to speak of the injury done to the people by the Damodar floods than the Maharajah-dhiraj of Burdwan who pressed on the Council the urgency of enquiring into the matter; but we regret that his well-meaning efforts were of no avail."

414. Referring to Lord Curzon's speech regarding Indian representation in

BENGALUR,  
20th Mar. 1910.

India and the House of Lords.

the House of Lords, the *Bengalee* says: "We are for the curtailment of the legislative dominance of the

House of Lords; for we recognise that the House of Lords is the stronghold of reaction, and that in its present constitution, both as regards Ireland as well as India, it is a stumbling-block to progressive legislation. There is a danger peculiar to India which we apprehend, in case any scheme of reform should provide for Indian representation in the House of Lords. At present we are not represented, and noble Lords may say what they like about Indian questions. But if we were represented by men who were not our true representatives, but who would be authorised to speak in our name, our interests would be likely to be seriously compromised."

415. The *Indian Nation* says that the appointment of Mr. Mahadeva

INDIAN NATION,  
21st Mar. 1910.

Appointments in the Bombay  
Council.

Bhaskar Chaubal, B.A., LL.B., to the Bombay Council will help to dispel the impression that higher administrative posts are reserved for

Europeans exclusively.



INDIAN NATION,  
21st Mar. 1910.

416. The *Indian Nation* says: "It has been the mischievous practice of not a few of our public men to enlist a following of students for their political propaganda, and they

have not scrupled to stoop to contemptible methods for inflaming the minds and clouding the judgment of the impressionable youth of the country. This has happily been checked by official precautions, and we would welcome even more stringent measures which would effectively gag the demagogue."

HINDOO PATRIOT,  
22nd Mar. 1910.

The United Provinces Government and the "Holi" festival.

417. Commenting on Raja Rampal Sing's action calling the attention of the United Provinces Government to the abuses of the "Holi" festival, the *Hindoo Patriot* says that it is not desirable that Government should put down even such objectionable practices as the singing of obscene songs during the "Holi" festival, as such practices are considered by the ignorant classes to be part of their religious observances. Educated men of the community and men of position and influence should independently concert measures to suppress these abuses.

BENGALER,  
22nd Mar. 1910.

The *Englishman* and the Nangla Dacoity case.

418. Referring to the *Englishman's* article on the Nangla Dacoity case, the *Bengaler* says: "We have once again the old cry that it is the law that is at fault. Far nearer the truth would it be to say that it is the legal advisers of the Crown who were at fault; for they relied mainly upon the evidence of an approver who withdrew his statement. It is only a bad workman who quarrels with his tools."

### III.—LEGISLATION.

INDIAN EMPIRE,  
15th Mar. 1910.

419. The *Indian Empire* says that from the press reports of the discussion on the Court-fees Act it would appear that the Hon'ble Maulvi Sams-ul-Huda said that the

Muhammadans would not be affected by the measure as much as the Hindus, and for this reason he congratulated the Finance Minister on such a popular measure. The journal remarks that such mischievous observations widen the breach between the Hindus and Muhammadans and cause suffering and loss to both.

INDIAN EMPIRE,  
15th Mar. 1910.

Proposed tax on Indian tobacco.

420. The *Indian Empire* says that only those ignorant of the conditions that obtain in India would suggest a tobacco tax. In only very small plots of lands at considerable distances apart is tobacco cultivated, and this not regularly, but at the option of the grower, and it is thus impossible to assess these plots, especially when the quality and quantity of the produce vary from year to year and during the same season in different plots. Such an assessment would require a staff which would perhaps swallow the whole income derived from the proposed imposition, trifling in amount as under any circumstances it is bound to be. Even if it were possible to assess indigenous tobacco fairly, the Government would have to depend on very ordinary employees who are likely to turn the tax into an engine of oppression for their personal gains.

BENGALER,  
15th Mar. 1910.

*Ibid.*

421. The *Bengaler* says a tax on Indian tobacco would produce great discontent.

HINDOO PATRIOT,  
19th Mar. 1909.

422. The *Hindoo Patriot* says: "The cheaper grades of foreign cigarettes are far superior to the Indian article and are smoked by people who can afford to meet a little enhancement of price. Besides, the Indian manufacturer has to import certain requisites from foreign countries for preparing the cigarettes on which he pays duty, and an additional countervailing duty on them will be unfair to the trade. We therefore earnestly trust that the Finance Minister will not be induced by foreign tobaccoists to impose a countervailing duty on Indian cigars and cigarettes."

*Ibid.*

TELEGRAPH,  
19th Mar. 1910.

423. The *Telegraph* says that the duty on silver, by decreasing the Indian consumption and the London price, will benefit British traders and labourers at the expense of

The duty on silver,



India. Chinese manufacturers will also benefit by this duty at the cost of Indian manufacturers.

#### IV.—NATIVE STATES.

424. Referring to the Chief of Faridkote's order abolishing lawyers from the State Courts, the *Indian Empire* says: "Much as interference of the paramount power with the internal administration of Native States is to be deprecated, here is, we believe, a case which the Government can hardly overlook."

INDIAN EMPIRE,  
22nd Mar. 1910.

#### VI.—MISCELLANEOUS.

425. Discussing the reduction of damages, on appeal, in the *Englishman* libel case, the *Indian Empire* says that the punishment inflicted does not seem to have produced the least effect on the "vulgarity and bad taste" of the *Englishman's* observations on Indians and their aspirations. This is a point which might have been taken note of by the Hon'ble Judges.

INDIAN EMPIRE,  
15th Mar. 1910.

426. Commenting on the *Englishman's* statement that the libel case "was regarded not as representing the efforts of a private individual to rehabilitate his character, but as opening up the whole issue as to how far it was possible or not possible to criticise and comment upon the new movements which have so recently agitated the country," the *Bengalee* says: "It is entirely a personal controversy and neither the efforts of the *Englishman* nor those of the Anglo-Indian Defence Association will invest it with an interest above and beyond the mere personal one."

BENGALIE,  
19th Mar. 1910.

427. Commenting on the marriage reform movement, the *Indian Mirror* says that early marriage has retarded the growth of the nation physically, socially and morally to such an extent that it may be called the canker of the Hindu national life. It suggests that Hindu young men should not marry until they are able to support a family; that they should concentrate their energies on their own moral and mental improvement and should leave politics alone. The journal calls on its public men to give up politics for a while and turn their activities to eradicate this social evil and save Hindu boys and girls from being ruined body and soul.

INDIAN MIRROR,  
17th Mar. 1910.

428. Referring to the United Provinces Government's decision not to prosecute Mrs. Besant, the *Telegraph* says that the offender, who gave Mrs. Besant cause to make her appeal, should be brought to book with a view to making future aggressions of a like nature impossible.

TELEGRAPH,  
19th Mar. 1910.

429. The *Indian Mirror* says: "The visit of the Dalai Lama to this country has aroused an enthusiasm, which must be believed to result in strengthening the bonds between Hinduism and Buddhism. We devoutly hope that the desire, expressed by the Jagad Guru, may be fulfilled, so that Hinduism and Buddhism may approximate nearer to each other, and proclaim to the world that they are not mutually antagonistic, but essentially the same."

INDIAN MIRROR,  
20th Mar. 1910.

430. Commenting on the Maharaja of Patiala's order permitting the deported accused in the sedition cases to return to their homes, the *Amrita Bazar Patrika* thanks the Maharaja for this gracious act extended towards people who have suffered much, though nobody knows why, and says that the news will be hailed with satisfaction throughout the country.

AMRITA BAZAR  
PATRIKA,  
21st Mar. 1910.

431. In introducing an account of the various Indo-European social functions which have taken place lately, the *Indian Mirror* says: "It gladdens the heart to see the increasing flow of social cordiality between Europeans and Indians."

INDIAN MIRROR,  
22nd Mar. 1910.



BENGALUR,  
22nd Mar. 1910.

432. The *Bengalee* regrets that the Buddha relics have been sent out of India to Burma. "The Government," it says, "has indeed conferred an unique honour upon Burma, but it has not done justice to the country of Buddha's birth and has not shown sufficient regard for the legitimate feeling of our people of all classes and creeds that the relics should be theirs for all time, as they have been so far."

G. C. DENHAM,

*Special Asst. to the Deputy Insp.-Genl.  
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OFFICE OF THE BENGAL SPECIAL BRANCH,  
7, KYD STREET,  
The 26th March 1910.